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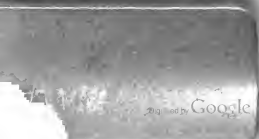
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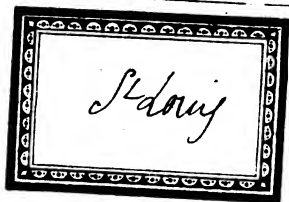


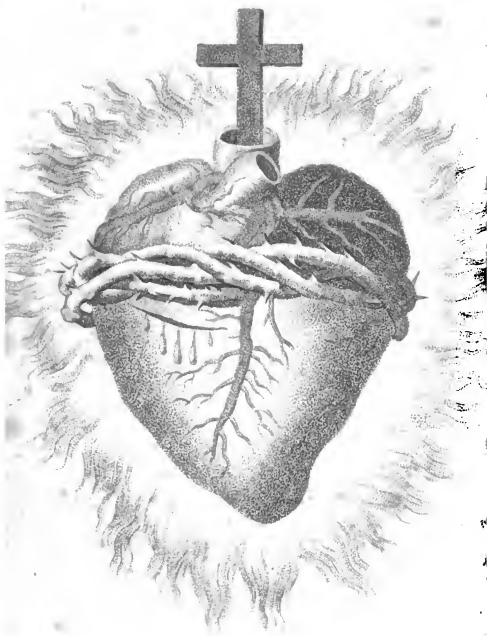
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Mary Wilson







Dilexit me, et tradidit semetipsum pro me.

Gal Cap II 720

St. Anthony's Hospital, N.Y.

THE
DEVOTION AND OFFICE
OF THE
Sacred Heart
OF OUR
LORD JESUS CHRIST,

With its Nature, Origin, Progress, etc.

INCLUDING THE
Devotion to the Sacred Heart of the
BLESSED VIRGIN MARY,
&c. &c. &c.

To which is prefixed,
The recommendatory Pastoral Letter of the
Lord Bishop of Boulogne.

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Les Fontaines

60 - CHANTILLY

FRANCIS JOSEPH, *by the mercy of God and of the Apostolic See, Bishop of Boulogne, &c. to all the Faithful of our Diocese, Greeting and Benediction.*



THE object and the motives of the establishment which we announce to you, my dear brethren! are contained in the short extract of the verbal process sent us by the General Assembly of the Clergy of France held last year at Paris, and of which the tenor is as follows.

Wednesday 17 July 1765, at the half hour after 8 in the morning.

His Lordship the Archbishop and Duke of
RHEIMS, President.

HIS Lordship the Archbishop of Rheims stated, that the Queen not being content with giving the most shining example of the tenderest and sincerest piety her soul was full of, was yet desirous to find the most effectual means to rouse and stir it up more and more through the whole kingdom; that her majesty de-

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sired him to inform the assembly how earnestly she wished to see the devotion to the sacred heart of Jesus, and a peculiar office in its honour, established in all the dioceses in which it was not yet received: that he did not doubt but the assembly would be sensible of the manifold advantages of such a pious establishment, and would approve of and authorize it by a deliberation conformable to her majesty's laudable design. Upon which the bishops of whom the assembly consisted, penetrated with the profoundest respect and veneration which her majesty deserves, both by her exalted rank and her eminent virtues, and being desirous to assist and favour, as much as in them lies, the commendable zeal of her majesty, have with an unanimous consent agreed and resolved to establish in their respective dioceses, the devotion to the sacred heart of Jesus, and a solemn office in its honour, and to invite by a circular letter the other bishops of the kingdom that have not yet recommended this salutary devotion to the faithful who are committed to their care, to do the same, and to comply with her majesty's desire.

Signed,

C. A. Arch-Duke of RHEIMS.

By our Lords of the Assembly,

The Abbot of BAUSSET formerly Agent,

The Abbot of LESTOCQ, both Secretaries.

OUR august Queen*, my dear brethren! not satisfied with making that pious devotion to which we invite you, (to which she herself glories to be associated, and which reigns with her on the throne) takes a pride and pleasure in spreading it over the face of the whole kingdom of France. As she has learnt in the school of Christ the admirable invention of reconciling the humility of the heart with the elevation of the soul, it is not enough for this incomparable princess to resemble the pious Esther, who, preserving the love of holy abjection, even at the highest pitch of her glory, deplored her being constrained to appear in public with a diadem on her head, and delighted to lay down in private her sceptre and crown at the feet of her Creator; she is also willing to walk in the footsteps of St. Clotilda, who, procuring the conversion of the first of our most Christian

* Mary Lecksinska, Princess of Poland, Queen of France, daughter of the late Stanislaus, King of Poland and Duke of Lorraine, espoused to Lewis XV. She died on the 24th of June, 1768. Her life and the lives of her son the Dauphin, and of her daughter, Madame Louise, the Carmelite Nun, were written by the Abbé Proyart.

kings, conceived at the same time the noble design of subjugating the whole French nation to the yoke of Jesus Christ. The design of our august queen is yet more sublime, since she intends nothing less than to enlarge the empire of divine love, and to make it flourish in all her dominions, by establishing a devotion, whose chief end is to bring all her people under the subjection of the sacred heart of her Lord and God, and to inflame their hearts as well as her own with the fire of his love. This commendable design has been applauded by an illustrious assembly, consisting of thirty-two prelates, and of as many deputies of the second order of the clergy, both eminent for their great learning and unfeigned virtues. They have honoured us with a letter, and invited us to support such a laudable design, and we think it our indispensable duty to follow the rule prescribed by St. Austin*, that is, not only not to disap-

* *Saluberrima regula retinenda est, ut quæ non sunt contra fidem, neque contra bonos mores, et habent aliquid ad exhortationem vitæ melioris, ubicunque instituti videmus, vel instituta cognoscimus, non solum non improbemus, sed etiam laudando et imitando sectamur. Epist. ad Januarium.*

prove, but even to commend, to encourage, and embrace all those establishments that wound neither peace nor morals, and may be conducive to the improvement of virtue and piety. Such is the nature of the devotion we are speaking of. It is most orthodox, and very apt to promote both the edification of the faithful, and the glory and love of Jesus Christ.

The life of this God-man, in whose soul all the treasures of wisdom, knowledge, and sanctity are hidden, is full of so many admirable wonders, and so abundant are the riches of his grace and glory, that the Church does not confine to the narrow compass of one festival the honour she pays to all his mysteries, but sets apart several days and times, in order to celebrate sometimes the one and sometimes the other. Thus Advent is appointed by the Church to honour, in a particular manner, the time he was in his mother's womb. Thus she honours his birth during the octave of Christmas; his fast in the wilderness, by the forty days of Lent; his sufferings and death in Holy Week; in Easter time, his admirable resurrection and glorious ascension; in Whitsuntide, the coming down of the Holy Ghost upon his apostles; and during the octave of Corpus Christi, the institution of the blessed Eucharist. Thus at

other times she celebrates the Finding and Exaltation of the Cross: in several places she exposes to the veneration of the faithful the nails, with which the hands and feet of our Saviour were pierced; the wreath of thorns, with which his sacred head was crowned; the sponge, which was offered to his mouth; and the winding sheet, in which his body was wrapped; in a word, all that he has made use of in his mortal life, seemed to the Church worthy of a singular veneration and of the particular festivals she has established for this purpose in several ages.

It was to our age and nation the divine providence was pleased to reserve the honour and glory, to seal, as it were, all those solemnities by the general and perpetual establishment of the pious devotion to the sacred heart of our Lord Jesus Christ, which is already spread through the several dioceses in France, in the capital city of the Christian world, in all the catholic countries, and even in China, and in the East and West Indies. It has had the sanction of the most learned doctors, and has been approved of by many illustrious persons and chief bishops, who have granted indulgences to its followers, amongst whom we may reckon many persons of the most eminent virtue, great personages of the world, several princesses of the blood, and many crowned heads.

It is to this devotion the most salutary advantages both corporal and spiritual are ascribed.

When in 1720 one of the most flourishing provinces of France was desolated by pestilence, and many of its inhabitants fell a daily prey to this malignant contagion, as soon as the bishops of Provence, the magistrates and citizens of Marseilles, Arles, Aix, and Toulon dedicated themselves by a solemn oath to the worship of the sacred heart of Jesus, these cities were immediately delivered from the dreadful plague with which they were afflicted. Such is the esteem we have entertained of this devotion, that upon mature deliberation we wish heartily to establish and spread it throughout our whole diocese.

Would to God, my dear brethren ! that to induce you more effectually to the embracing such an advantageous devotion, we were endowed with greater abilities to treat in a worthy manner so sublime a subject, for which the most pathetic and moving eloquence is required : that we were animated with the tender piety of St. Bernard, and supplied with the insinuating unction, and the persuasive charms of his eloquence : but were we enriched with all those endowments, were we speaking with the tongues of prophets, of the apostles, and even of angels, we

could neither attain all the prerogatives, nor worthily express all the allurements and precious advantages of this devotion. In whatever light it may be considered, what do we perceive in it but a tendency to display the wonderful bounties of God for men, that should triumph over the hardness of their insensible hearts by the love of his own, to deliver them from the tyranny of their imperious passions, and the slavery of the most shameful vices, in order to bring them under the glorious and happy dominion of the queen of all virtues. Yes, my dear brethren! the object of this devotion proclaims nothing but charity; its motives breathe nothing but charity; its practice is the most powerful incentive to charity. Let us resume these three heads that are the characteristic marks of the devotion we are speaking of, each of which deserves a particular explanation.

What is the corporal and sensible object of this devotion? It is the material heart of the Son of God, who was made man out of his pure love for us; it is the most noble part of his adorable body; it is the principal organ of all the affections, and consequently of all the virtues of his blessed humanity; it is the seat and centre wherein *corporally dwells all the plenitude of his divinity*, and which becoming by virtue of the hypostatical union the-

heart of the King of kings, of the Holy of holies, of the God of majesty, is raised to an infinite dignity, which makes it worthy of our profound homage and adoration. Ah! if the lance with which the side of Jesus was opened upon the cross, is by that very touch become an object of veneration to all the Catholic world, how much more venerable ought to be his sacred heart, which conferred so much dignity on this low, mean, and contemptible piece of steel! If the precious ointment poured by Magdalen on the feet of our Redeemer was so acceptable to him, as to deserve his commendation and a munificent reward, how much more highly will he approve of and plentifully recompense the honour which is paid to his heart, whose motions were always so perfectly conformable to the sentiments either of the love or zeal which burnt in his sacred breast, or of the sadness and anguish with which his soul was overwhelmed, and more contributed than those of any other part of his body to the most wonderful production of his divine mercy, the great work of our redemption. If the perfidious Judas, who, blinded by infamous avarice, blamed the laudable deed of that generous lover of Christ, was himself reprov'd on account of his unjust and impious censure, how much more blameable and reprehensible are the clamours

of those rash critics, who being prompted by ignorance or prejudice, rise up against a devotion, whose corporal object deserves by so many titles the homage and adoration of all the true followers of Jesus Christ.

Do not therefore, my dear brethren ! suffer yourselves to be prepossessed either by the nauseous and contemptible jests of some libertines, on account of the name of the venerable person, who was the instrument that God was pleased to employ to make known the devotion to the sacred heart of his Son, or by the manifold contradictions it has met with in several places. The pious design of the holy Juliana was also contradicted when she proposed to establish a new festival in honour of the body of Jesus Christ. The same difficulties which have been since urged against the devotion to which we invite you, were opposed to the Festival of Corpus Christi. They contended that it was celebrated by the Church on Thursday in Holy Week, and that there was no more need to establish a new solemnity in honour of the body of Jesus Christ than in honour of his most holy soul. Presumptuous man as thou art ! does it belong to thy weak reason to fathom and measure the breadth, length, height, and depth of the ways and mysteries of the love of God, who seems to

take pleasure in confounding the proud wisdom of the learned men of the world, by securing the most wonderful success to various means he makes use of in several ages, in order to revive the languishing spirit of the faithful? Though the honour we pay to the adorable body of Christ is paid at the same time to his sacred wounds, has he not been pleased that his Church should appoint a particular festival to celebrate them, because the remembrance, and the very sight of them are most apt to instil into our hearts the most tender and solid devotion? Is then the worship of his sacred heart less moving, less instructive, or less salutary, than that of his wound? It is undoubtedly far more affecting, since it traces back their veneration to their first cause and origin, which its spiritual and principal object calls to our mind in a more sensible manner.

And indeed what is their spiritual and principal object? It is the infinite love our Saviour bore us, who, though he was the Creator and supreme Lord of the whole universe, yet debased himself, taking the form of a servant, and submitting to his creatures, being pleased to be born in a stable, to spend the greater part of his mortal life in obscurity and retirement, to die the most disgraceful death of the cross, to lie concealed under low and mean

outward appearances in the blessed Eucharist, and to give himself to us to be our food, comfort, and support in our pilgrimage: and all this to soften more effectually the hardness of our insensible hearts, and to secure to himself the return of our love and gratitude. It is for this purpose, Oh! divine Redeemer! that by the most astonishing of all wonders, thou hast left us a standing and perpetual memorial of thy passion and death in the august sacrament of thy love, worthy of the praise, homage, and adoration both of men and angels, but, alas! too often dishonoured and abused by the contempt and blasphemies of infidels and unbelievers, by the insulting derisions, and the most outrageous profanations of heretics, and by the cold indifferences, the scandalous irreverences, and the unworthy communions of ungrateful catholics. Such was the excess of thy love for us, as made thee forget thy own glory. Thou hast preferred our advantage, honour, and happiness before thy own; the foresight of all these outrages, indignities, and affronts, has not extinguished thy love, nor prevented thy working the most surprising of all prodigies, and thy perfecting all thy other blessings by the institution of the blessed Eucharist, in which thou hast bequeathed to us the most precious of all treasures, thy own sacred

body and blood, together with thy soul and divinity, thy whole self, so rich a present that heaven can give nothing greater, and so estimable a gift that we can never repay it, whatever may be our love and gratitude. Have we then a heart, or is it not more hard and adamantine than marble and brass, if so precious a pledge of an unbounded love makes not the deepest impression upon us, nor moves us with the most sorrowful grief and affliction at seeing such cruel insults offered to our most generous lover, nor excite us to repair to the utmost of our power, by a solemn act of atonement, such atrocious indignities and affronts?

But as this infinite love of the Son of God is all spiritual, and as men are not used to be affected but by corporal objects, they stood in need of some outward sign, to make them sensible of it. Now is not the heart the most natural symbol of love? has not the word *heart* the same meaning among men as that of love? and therefore what expression more proper and more full of energy could we make choice of, to draw the characteristic of this devotion, whose only end is love? and since God himself is love, can it terminate in an object more noble, more august and venerable, and at the same time more sweet, more charming, more

attractive and amiable? I beg leave to add, that this bountiful God, who loves the souls of men with such tender affection, suffers them in holy writ to call him their *Spouse*, and *the God of their heart*. Is it not just then, that by making a tender return of mutual love, they endeavour to deserve the honour to be called the Spouses of God and the beloved of his heart? Yes, my dear brethren! there is no Christian, there is none but ignoble souls, degenerate children, cruel and hard-hearted men, that is to say, men without any affection and gratitude for God, who can be insensible of this symbol of his love, and disapprove or despise such a devotion as this, which is so much the more laudable and useful, as the motives on which it is grounded are both moving and interesting.

And indeed these motives are nothing but the various feelings of the sacred heart of Jesus Christ, that display his infinite love for us, and loudly claim the return of their gratitude; a feeling of an unexhausted goodness and of the most tender compassion, which engaged him to take upon himself all our infirmities, to rescue our souls from the tyranny of sin and hell;—a feeling of an unalterable meekness, that made him endure with an unwearied patience our cold indifference, monstrous ingratitude, and repeated re-

bellions;—a feeling of a mercy very far superior to the clemency of the best of all fathers, which induced him to reclaim us by the most pressing invitations, when we had gone astray from him, and to meet, embrace, and harbour us in his bosom, when we return to him by a thorough conversion;—a feeling of an unheard of generosity, that prompted him to be lavish of himself, and to sacrifice his own glory by the institution of the blessed Eucharist, wherein beyond all our wishes and all our conceptions, he carries his love to such an excess as seems unworthy of the majesty of a God-man, by becoming the food and nourishment of ungrateful men, who are more contemptible than the very worms of the earth, and the object of their flight, outrages, and affronts;—a feeling of zeal, that burnt in his sacred breast for our salvation, after which he always panted with such longing desires, that his heart pined away, and was, as it were, exhausted and consumed like a holocaust upon the altar of the cross, in the midst of all kind of ignominies, and the worst of torments, the very sight of which raised the astonishment of angels, and even put into confusion the inanimate part of the creation; in a word:—a feeling of the most inconceivable and inexpressible love which he has shewn to us, by doing in our favour, at the very time we were

his mortal enemies, rebels and traitors to him and his Father, more than was ever done by the most generous of our friends and the most affectionate of all lovers. And indeed, was there ever seen such a friend as, being rich, became poor, that his poverty might enrich us with the most precious treasure? this was done by Jesus Christ. Was there ever known such a friend as, being a great monarch, willingly became a subject and servant, that he might by his subjection and servitude afford us true liberty, and bring us to the possession of an eternal kingdom? this was done by Jesus Christ. Who has ever heard of a friend, who being God, became man, even the most abject of men, that he might make us in some manner gods and angels? this was done by Jesus Christ. Who has ever heard of a friend, who being a judge, became our advocate and mediator, our victim and ransom, by dying the most cruel and ignominious death, that he might open in our favour, the gates of mercy, grace, and salvation, and secure to us a new life, by his disgraceful death; an immortal glory by his profound humiliations; and an eternal happiness by his unheard-of sufferings and torments? all this and more has Jesus Christ effected. What then ought he not to expect from our gratitude, after such singular marks of his love, and

so many favours bestowed upon us? Would he demand too much, should he require that we should return him life for life, blood for blood, or at least, heart for heart, and love for love, and that we should prefer his friendship before that of men? of whom none have ever laid down their lives for us, nor endured like Jesus Christ the ignominious death of the cross.

The holy Pope St. Martin, who by opposing with a manly fortitude the famous type of the Emperor Constance, deserved the glory of sealing by his blood the unquestionable right with which God invested the successors of the apostles, not to remain silent and dissemble, when the interest of religion is concerned, but to watch for its safety, and to preach upon the house-tops, and to make all the world resound with the truths of faith, (being driven away from his see, loaded with chains, ignominiously hurried through the streets of Constantinople, and afterwards banished,) encouraged himself as well as the other bishops, rather to obey God than even the most powerful men, whose lives, said he, vanish away like the grass of the fields.

Let us then, my brethren! endeavour to excite the like sentiments in our souls. What motive is more apt to bring us to a tender, strong, and constant love of Jesus

Christ, and to determine us to undertake to perform and suffer every thing for his sake, than this moving thought of the apostle, *he loved me, and delivered himself for me?* He was deaf to the voice of my ingratitude and treasons which cried for vengeance; he attended only to the fondness of his heart, that pleaded for mercy and grace for me; and to introduce me to the sanctuary of his divine mercy, and to cancel my sins, he laid down his life and poured out the last drop of his most sacred blood. His love was the principle of his sufferings and death. Such was the excess of his affection for me, as to engage him to take my place, to sacrifice himself for me, and to suffer the punishment due to my sins. What tender gratitude, what heroic charity, what strong desires of martyrdom did not this thought raise in the soul of St. Paul and so many other lovers of Christ? The very sight of a God-man, who debased and annihilated himself to exalt men, who offered himself as a victim to redeem them, and died the most cruel and ignominious death of the cross to give them life, so charmed, gained, and transported their hearts, as to fill them with rapture.

St. Francis, St. Teresa, St. John of the Cross, could not contemplate the image of Christ crucified without being moved

with the most tender compassion, affected with grief and sorrow, inflamed with love and gratitude, and without burning with the desire of pouring out their blood for the glory of their Redeemer, at the feet of whom their affectionate devotion caused them to shed a flood of tears. But if only the sight of the crucifix made so deep an impression upon the hearts of these saints, by putting them in mind of the inestimable benefits of our redemption, how much more apt is the remembrance of the heart of Jesus Christ to raise in our souls such pious affections ! Does it not call back to our memory the primeval source of so precious a favour ? Was it not in this merciful heart that the plan and design of our salvation was framed ? Is it not true, that to this sacred heart we are particularly indebted for the execution of it ? Yes, my dear brethren ! and were this truth to be called in question, we could say, according to the metaphorical speech of holy writ and of the doctors of the holy church, that the heart of Jesus was the ark of the covenant and the temple of peace, wherein the Son of God managed and concluded the great treaty of our reconciliation with his heavenly Father. We could say that his heart is the altar of holocausts and perfumes, where this eternal Pontiff offered and continues to offer daily for obtaining mercy and par-

don for our sins, a sacrifice of the most sweet odour, his prayers and supplications, his sighs and groans, his desires and affections, his sweat and tears, the pains and labours of his life, the sufferings and torments of his death. We might add, that his heart is the nuptial bed in which the church was espoused to the Son of God; the mysterious bath in which she was cleansed by his blood; the *golden table* on which he prepared for her the heavenly food of his body, the true propitiatory from which he declares his oracles, and imparts to her both the light of his wisdom, and the fire of his charity. But let us speak without metaphor, and say with St. Francis of Sales, that we cannot be sensible of the blessings of God, if we do not attend to his eternal will that designs to confer them upon us, and to the heart of our divine Redeemer, who deserved them for us, enduring so many pains and labours, and especially by his passion and death. "O love," says he, "O sovereign love of the heart of Jesus! What heart can bless and praise thee as thou deservest to be praised?" See, my dear brethren! with what transports the holy Bishop of Geneva speaks of this sacred heart. Not satisfied with the honour he paid it, he wished to inflame the hearts of all men with its love, and to induce them to make it the object

of their worship and veneration. "How good and bountiful is the Lord," cries he, "how lovely is his heart! Let us dwell in this holy abode! Let this adorable heart always live in our hearts."

As for the rest, do not think, my dear brethren! that the devotion we are speaking of, was particular to St. Francis of Sales, and an invention lately contrived. St. Augustin knew and practised it long before: The lance, says he, opened the side of Jesus to me, I entered it, and there I rest as in a place of safety. St. Bernard had said before, that the spear by piercing the sacred heart of Jesus had revealed his mysteries and discovered his most tender mercies to us. Had not St. Thomas, the angel of the school, represented already the same heart of Jesus wounded and pouring out his precious blood by the opening of his side, that it might bear witness to the excess of his love, and inflame the cold hearts of his disciples? Had not St. Bernardin of Sienna already described the same heart as a furnace of the most ardent love, able to kindle the whole universe? Had not St. Elzear said before to St. Delphina his spouse—"You are anxious about my health, you wish to know how I am; be assiduous in paying frequent visits to our amiable Jesus in the blessed Sacrament, enter into his sacred heart, this is the a-

bode I have made choice of; there you will always meet me." Had not St. Bonaventure, the seraphic doctor, already expressed in a book, whose title is, *The Incentive of Divine Love*, his ardent desire to dwell and live continually in the sacred side of Jesus, to speak there to his heart, and obtain from it whatever he should desire? Had he not assured us, that our union with the heart of Jesus makes us enjoy a delightful sweetness and exquisite pleasure beyond all expression; that we find in it all goods and blessings, that we may confidently enter it since this lovely spouse of our souls has not opened his side but to give us his whole heart? Had not Lewis Blossius, a Benedictin and one of the most excellent masters of a spiritual life, recommended before, in many of his writings, our offering the good works we perform in honour of the heart of Jesus, that he may purify and perfect them? Do we not read in his works the following prayer? "O heavenly Father! I offer to thee the burning love and the ardent desires of the heart of thy beloved Son Jesus, to supply the coldness and insensibility of my own."

To this we might add what was said on the same subject by St. Clare, St. Gertrude, St. Mechtildis, and many other illustrious lovers of Christ, who have at-

tained to so perfect a knowledge and love of the sacred heart of their heavenly Spouse, and so highly praised and commended its divine charms; but as we have selected their pious thoughts and affections, in a book we have lately published concerning this devotion, and which we invite you to peruse, we had rather quote a passage of the famous John Lanspergius, a Carthusian, who was surnamed the just, on account of the extraordinary piety that is conspicuous in all his writings, which are full of a moving unction, and the science of the saints. These are the words of this author, who published in the beginning of the sixteenth century a particular devotion to the sacred heart of Jesus: "Take care," says he, "to entertain in your soul, by frequently repeated acts, a constant devotion to the worship of the amiable heart of Jesus, which is overflowing with love and mercy. Let mutual love invite you to this divine heart, and let us enter it in spirit: through this heart beg all the graces you stand in need of, through this heart offer all your actions to God; for we find the most valuable treasure and inestimable blessings in it; this is the gate through which we must go to God, and by which he comes to us. And therefore I advise you to put, in the different places you are used to frequent, some devout

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image of this adorable heart, the sight of which may enable you to renew often your holy practices of devotion in its honour, and inspire you with the fire of divine love. You may even, according to the interior inspiration of grace, kiss this image with the same affection with which you would kiss the heart itself of Jesus. Enter in spirit into this deified heart, imprint in it your own, and plunge your whole soul into this sacred fountain with a longing desire that it should be entirely lost in it, and endeavour to fill your own heart with the spirit by which that of Jesus is animated, with its graces and virtues: in a word, with all the salutary blessings it comprehends, and which are beyond all measure; for the heart of Jesus is an overflowing source of all good. It is a pious and very useful practice, to pay a singular worship and veneration to this adorable heart, which ought to be our refuge in our necessities, and in which you will find the comfort and assistance you stand in need of; for were all men to leave and deceive you, be assured that such a faithful heart as that of Jesus will never forsake you, nor lead you into error."

Long as this quotation may appear, we thought it proper, my dear brethren! to lay the whole passage before you; for as it comprehends the chief and the most

material practices of this devotion, it may be very much subservient to bring you to the perfect notice, and consequently to the embracing of it. And indeed, experience daily shows that this devotion cannot be known well and not be liked and esteemed by those who bear any love and affection to Jesus Christ. As soon as they are acquainted with its nature and excellency, they are attracted with such charming allurements, that they can hardly forbear embracing it, and afterwards they are inclined to keep in their house and to look often upon an image of the sacred heart of Jesus as being a powerful incentive to the love of their Redeemer. For as the very sight of his wounds is apt to move us with a tender compassion, so the sight of his heart, which is usually represented all surrounded by flames, to represent the fire or charity with which it always glowed and will ever burn for us, is very well qualified to inspire us with this divine fire which Jesus came to send on earth, and what willeth he, but that it be enkindled in our hearts? And what more proper means to produce this effect, than our contemplating with the eyes of faith the sensible marks of his unparalleled love, not only in its burning flames, but in the painful instruments of his passion; in the wreath of thorns that is used to be painted around his adorable

heart, and the cross that is planted upon it; What more pressing motive for a devout person to return love for love, than the sight of a heart which loved him to such an excess, as to endure for the love of him the most cruel and disgraceful death?

And therefore, my dear brethren! to excite more effectually in our souls a lively sense of the love which our divine Redeemer is entitled to by so many claims, and which you cannot refuse to him without drawing upon yourself the dreadful anathemas fulminated by the apostle, against those who do not love our Lord Jesus Christ, fail not to perform in private the pious practices we have just recommended to you. May you, by some associations and confraternities, pay a solemn worship and a public honour to the immense love of Jesus Christ under the symbol of his sacred heart! May you increase more and more the number of those choice souls, whom the burning fire of charity urges and impels to devote themselves to the most noble, the most generous, and the most holy of all hearts, and to consecrate to it all their thoughts, affections, and deeds, in order to be the continual admirers of its divine perfections, the victims of its good will, and the faithful imitators of its virtues! What comfort and relief, in the grief and sor-

row we are oppressed with at seeing this adorable heart blasphemed and dishonoured by so many impious wretches, disregarded by so many libertines and false sages in the world, neglected and abandoned by so many lukewarm and sluggish Christians; what satisfaction for us, I say, if you embrace the establishing of this devotion with the same fervour and zeal with which you receive that of the perpetual adoration of the most blessed sacrament, which so highly promoted both the glory of God and the piety of the faithful. The end they both aim at, is to make, as much as in us lies, an atonement and compensation for those many insults and affronts offered to Jesus Christ in the sacrament of his love, and it seems that the former has paved the way to the latter. What happiness would you enjoy, my dear brethren! did you thereby deserve that this our Saviour, who delights and glories in loving, defending, and loading his lovers with the most signal favours, should give you a distinguished place in his heart, keep you with a singular care and attention as the apple of his eye, and protect you under the shadow of his wings during your mortal life, and especially at the hour of your death? Ah! how sweet and comfortable it will be for you to die in peace, and to sleep in the Lord, after bearing till your last breath

a tender and fervent devotion both to the adorable heart of your Judge, and to the most amiable heart of your Redeemer.

For these reasons, and agreeably to the pious intention of our august queen, and to the unanimous wishes of the last general assembly of the clergy, we agree and approve of the establishing for ever the devotion to the sacred heart of Jesus, together with the office in its honour, in all the parishes and religious convents of our diocese. We confirm the establishment of this devotion, which has been already made, either by the authority of the bishops our predecessors or our own, in many of those convents, and especially in that of the nuns of the Annunciation, of this city, in the year 1716, and which was approved of by the Holy See, that was pleased to grant and annex to it ample indulgences. We recommend to all the rectors, vicars, preachers, and confessors, to inspire the faithful with a love of such a salutary devotion, to advise them to read the book we have lately published, wherein its objects, motives, and practices are explained more at large, to exhort them to associate themselves to it in a due form, and to remove from them all such difficulties as might deter them from these associations and confraternities. In that book we have offered some regula-

tions very suitable to the spirit with which such as enter these confraternities should be animated. We have thought it proper to add many prayers, litanies, and the whole office of the Sacred Heart of Jesus, whether for the day of its principal festival, for the celebration of which the Friday immediately following the octave of the most blessed sacrament has been appointed, or for the first Friday of every month. We allow and authorize all the clergy who are bound to the Breviary, to say the Office on the above-mentioned days, when no double festival of the first class occurs on the Friday following the said octave, or no double festival on the Friday of every month. And lastly, we exhort all the faithful of our diocese, to keep in their houses some picture or image of the sacred heart of Jesus, and to expose it decently in the place where they are accustomed to say their prayers. We grant to all those who shall comply in that point with our desire, forty days indulgence, which they are allowed to gain every Friday, on condition that they say on their knees before this image or picture, the Litany of the Sacred Heart of Jesus. Besides, we grant forty days indulgence to all those who, being truly penitent, and having confessed their sins, shall worthily receive the holy communion on the principal festival, or the next

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following Sunday, or the first Friday in the month, in order to atone and repair the outrages and affronts offered to Jesus Christ in the most blessed sacrament, and to pay their homage and honour to his sacred heart. May it be adored, loved, praised, and glorified for ever and ever. Amen.

Given at Boulogne, in our Episcopal Palace, the 22d of March, 1766.

Signed ✝ FRANCIS JOSEPH, the
Bishop of Boulogne.

CLEMENT, Secretary.



THE PREFACE.



IT is the ordinary lot of the works of God to be contradicted. The more they contribute to his greater glory, the more is the rage of hell levelled against them. The devotion to the sacred heart of Jesus was to be distinguished by this character; it was too pleasing to God not to meet with great opposition, wherever it should be established.

The devotion took its origin from a revelation; this was a sufficient reason at first for many persons to reject it, as if those favours were to be no more, and as if the Almighty should not communicate himself at present to

pious souls by such extraordinary ways. The novelty of the devotion was a pretext with some to rise up against it, not considering that the most solid and the most ancient devotions, having each had a beginning, the same objection might have been made to all. Some transported with a spirit of contradiction, formed difficulties without end. They found some in the object of the devotion itself, in its nature, and even in its very name; they disputed about what they neither examined nor understood. There were many who spoke of this new worship with no other view, but to render it contemptible; they thought to have confuted all the pious souls devoted to the sacred heart, by asking them with a kind of sneer, if they would not soon celebrate the feast of the foot or the hand of Jesus, for why should they rather worship the heart? If such unbelieving critics will read the following

work, they will know the reason *why*, and be ashamed of their jests on a subject so divine. We must not divide Jesus Christ, said others; he is whole and entire in the sacrament of the altar; let us worship him there whole and not in part only, as if Jesus Christ was more divided by the devotion to his sacred heart than by that to his wounds, to his name, to his blood, &c. or to any particular mystery of his life: in short, many who had but an obscure and very imperfect idea of the devotion did not distinguish it from that of the blessed sacrament, and could not bear that a name so new should be given to so ancient a devotion.

The disposition of the mind being so unfavourable, the devotion so holy in itself, and so fit to gain the heart, could not extend very much. Unknown to the multitude, despised, and even con-

tradicted by many who knew it, it remained confined to a few holy souls, who durst not shew themselves for fear of being exposed to a kind of persecution.

Thus the devil strove to oppose this holy work in its very beginning; he foresaw how fatal the consequences would be to his empire; he rose therefore to destroy it, or at least to stop its progress. But what can hell or the contradictions of men do against the will of the Almighty? The happy day being arrived, when God had resolved to reveal to men the riches of the heart of his only Son, and to make them adore and honour it in a worthy manner, his wisdom knew how to remove all difficulties, and this new devotion was seen to spread in the church, with a success so rapid and so universal, that one must acknowledge the finger of God in it.

In the following work we will endeavour to lay before our readers what happened on that occasion; and in order not to forget any thing that might be expected from our exactness in regard of this new subject, and at the same time to set what we have to say about it in proper order, we shall divide our work into two parts. The first will contain what has reference to the devotion, its nature, its origin, its progress, its end, &c. In the just idea which will be given of its nature, will be seen a mark of solidity, which is not inferior to any other devotion; and it will be easy to find, in its origin and progress, the visible power of God. The second part will treat of its practice; and in explaining it the reader will be convinced that it contains nothing but what is conformable to the true spirit of religion, and most worthy of the piety of a Christian soul.

Sweet Jesus! give thy blessing to these my weak endeavours, that they may in some measure contribute towards making thy divine love known, and thy sacred heart honoured and revered by mankind. May we, by thy supernatural grace, become susceptible of thy heavenly instructions; may we be preserved from that spirit of libertinism, of infidelity and profaneness, and from that presumption and spirit of pride, which is in reality the greatest of all weaknesses, so that our minds being, by thy favour, replenished with a holy simplicity, we may discover those riches, which are contained in thy sacred heart, that by practising with love, honour and reverence, this holy devotion during our lives, we may be hereafter made partakers of the glory this most sacred heart enjoys in heaven. Amen, sweet Jesus! Amen.

THE
DEVOTION
TO THE
SACRED HEART OF JESUS.

PART THE FIRST.

CHAP. I.

OF THE NATURE OF THE DEVOTION TO THE SACRED HEART OF JESUS CHRIST.

TO satisfy the enlightened reader on this important point of our work, it will be necessary to begin by making two essential observations.

1. An object which, considered precisely in itself, is not worthy of certain honours, may, by an intimate union with another object to which they are due, become entitled to them. Thus the sacred humanity of Jesus Christ, as a

created object, is not worthy of the adoration of Latria the supreme worship, but becomes worthy of it by its intimate union with the divinity, so that by a single act we adore indivisibly the humanity and divinity, as all divines teach after St. Thomas, p. 3. l. 25. art. 2, 3. The same may be said of all natural objects. The human body, by its union with the soul, acquires a right to all those honours which are paid to the soul: equal honour is paid to both these objects, which is equally referred to body and soul; it is a general maxim that a spiritual object communicates its dignity and excellence to the material object to which it is united, and in this state renders it worthy of the honours which are paid to itself.

2. In every devotion and every festival which regards the sacred humanity of Jesus Christ, there are two objects, the one sensible and material, the other spiritual.

and invisible, which are closely united and indivisibly honoured from the communication we have just now mentioned. But it is the sensible material object which gives the denomination to the devotion or festival. A few examples will make this clear. Let us take the devotion to the cross of Jesus Christ, to his wounds, to his name, which the church has made so many festivals. What is the object of the feast of the cross? It is twofold: there is a material object, which is the cross itself, and there is a spiritual object, namely Jesus Christ crucified and consummating on the cross the sacrifice of our redemption. The spiritual object communicates to the cross its dignity, and by its union renders it worthy of the great honours which are solemnly paid to it by the church. But the festival does not take its name from this spiritual object, but from the material, and it is called

the feast of the cross. In like manner the devotion to the wounds of Jesus Christ, has two objects indivisibly united! the wounds themselves, which are a sensible object, and the sufferings of Jesus Christ caused by those wounds, and the mystery of love therein contained, which form a spiritual object. The devotion takes its name from the wounds, the sensible object; but it is the spiritual object, or the mystery of the sufferings and love of Jesus Christ, that renders these wounds so venerable and amiable. The same may be said of the festival of the *holy name* of Jesus; the name itself exhibited to the faithful is the sensible object: the spiritual object are the mysteries contained in this name, which expresses all the grandeur of a Man-God. What we have said of these three devotions may be applied to all others. I now come to the subject before us, and I will endea-

your to give you a clear and distinct idea of the devotion of which we treat.

If we would enter into the designs of Jesus Christ, we need look no further for this idea of the devotion to his sacred heart, than to the revelation which gave rise to it; and since it has pleased our divine Redeemer to explain himself on the subject, his own words will furnish the best idea we can form of it; as he has spoken so plainly that he cannot be misunderstood. We will lay this part of the revelation before our readers. But since the church has delivered no opinion on this revelation, nor on the sanctity of the person who received it, I must conform to the wise regulations of the holy See, by declaring that I deliver it only as an historical fact well enough grounded to deserve the assent and belief of the faithful. I speak of it as the revelation of St. Juliana, (which gave occasion

to the festival of the *Body of Christ*,) as was spoken of at the time. I claim no other authenticity for it, than was formerly allowed the revelations of St. Magdalen de Pazzi, and St. Catherine of Sienna, &c. before they were canonized. Having made this declaration, I proceed to the revelation itself.

On a certain day that had fallen within the octave of *Corpus Christi*, Jesus Christ appeared to the mother Mary Margaret, a holy nun in the convent of the Visitation of our Blessed Lady, at Parroy, in the province of Burgundy, and spoke thus to her: “You cannot testify your
“love for me better, than by
“doing what I have so often
“asked at thy hands;” (here disclosing his sacred heart, he said),
“*Behold this heart*, which has
“loved mankind so tenderly, and
“spared nothing, even to the
“wasting and consuming itself in
“testimony of its love; and yet

“ in return I generally meet with
“ nothing but ingratitude, con-
“ tempt, sacrileges, irreverences,
“ and coldness even in the very
“ sacrament of my love; and
“ what still more sensibly effects
“ me, is, that I receive this usage
“ from hearts peculiarly conse-
“ crated to my service. Where-
“ fore I demand of thee, that the
“ first Friday after the octave of
“ the blessed sacrament be conse-
“ crated to a special feast in ho-
“ nour of my heart; that a so-
“ lemn reparation of honour and,
“ a public act of atonement, be
“ offered to it on that day, and
“ holy communion received, with
“ an intention to repair by it, as
“ far as possible, all the injuries
“ and affronts it has received when
“ exposed on the altars; and I
“ promise it shall dilate itself to
“ pour profusely the gifts of di-
“ vine love on all such persons
“ as shall pay to it this homage,
“ and induce others to the per-

“formance of the same religious
“office. Address thyself to my
“servant N. N. and bid him from
“me, to do all he can to establish
“this devotion.”

It is evident from the context of this revelation, 1. That Jesus Christ wishes to establish a particular devotion to his sacred heart. This is what his words express, this is what he asks of this holy soul. He declares that nothing can be more agreeable to him. He therefore commands her to address herself to his servant, and to desire him to do all that he can to establish this devotion. He will have it to be a particular festival, and appoints a day for its celebration. 2. It is equally evident that all this is to be understood of the heart of Jesus in its proper and natural sense, and not in a metaphorical sense. It is evident from his opening and showing his heart. *Behold the heart, &c.* He speaks of the heart

which he shows. It is this heart he wishes to be honoured by a particular festival. We can give no other sense to the repetition of the word *heart* in this revelation, without offering violence to the words and to the actions of Jesus Christ. Again, it is evident, that wherever this devotion is named in the life of the venerable mother Margaret, she always considers the heart of Jesus in this natural sense.

This adorable heart is then the sensible object of the devotion which Jesus Christ desires to establish. I call it the sensible object in the sense of the foregoing observations. For you must take notice that this devotion, like many others, has two united objects which are indivisibly honoured, one sensible and material, another spiritual and invisible. Our Saviour has pointed out the sensible object, which is his adorable heart; from which the devotion

takes its name. The spiritual and principle object is marked out by the following words of Jesus Christ: "Behold this heart, which has so loved man, that it has spared nothing, nor hesitated to exhaust and consume itself in testimony of its affection." Jesus Christ expresses (in the language of the Holy Ghost and of men) the love he bears us, by attributing it to his heart: the unbounded love burning in his sacred heart is the spiritual object of this devotion: and this unbounded love being intimately united to the heart, renders it worthy of the same honours, the same worship, and the same affections as are due to the love itself, as we have observed above.

But we must here make an observation, essential to the nature of this devotion. The love of Jesus Christ, which burns in his heart, must be considered as a love despised and insulted by the ingratitude of mankind. This cir-

cumstance is clearly expressed in the following words of Jesus Christ. "And in return I receive nothing from the greatest number but ingratitude, but contempt, disrespect, sacrileges and insensibility in the sacrament of my love." The heart of Jesus must be considered in two different views; on one hand as burning with love for mankind, on the other as cruelly suffering from their ingratitude. This double motive should excite in us two different sentiments equally essential in this devotion; a love in return for his, and a sorrow inclining us to atone for the injuries he suffers from us.

The particular method of discharging both these duties is expressed in the concluding words. "I require, that the first Friday after the octave of the holy sacrament be dedicated to a particular festival in honour of my heart, by making a reparation

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“ of honour and receiving the holy
 “ communion, to atone for the
 “ many indignities offered to it
 “ whilst exposed on the altar.”

Jesus Christ is here pleased to express the principal exercise of the devotion he wishes to establish, but we must employ other means to honour this divine heart: these we shall mention hereafter.

Before we conclude this chapter, in order to remove the possibility of error from the minds of the uninformed, we must make the following observation.

Many are apt to misconceive this devotion, by confining their thoughts, when they hear it mentioned, to the material heart of Jesus. They consider this sacred heart only as a piece of flesh, inanimate and insensible, as they would a material holy relic. How different and how much more sublime should their idea be, of this divine heart, which should be considered as intimately and insepa-

rably united to the soul and person of our Redeemer, and raised by this union to a state of life, sentiment and knowledge, so that all the honours which are paid to it do not terminate solely in the material heart of Jesus Christ, but at the same time and indivisibly in his divine soul and person. This has not been sufficiently attended to by those who have disapproved of this devotion.

CHAP. II.

THE ORIGIN OF THIS DEVOTION.

JESUS CHRIST is the author of the devotion to his sacred heart; he has revealed it, he has instituted it, he explained its nature, taught its practice, prescribed its form and method: he has promised to shower his graces on those who frequent it; of this there cannot be the least doubt. But as it is a matter of importance, I will enter into some of the proofs

for the instruction and edification of the ignorant. Before I proceed, I beg leave to make an observation of some consequence. Private revelations are the ordinary means adopted by divine wisdom for the execution of its designs. Many holy institutions in various parts of the world, sprung from this source. Such was the case of most religious orders, as may be collected from the lives of their founders and the annals of each order. When extraordinary succours were needed by the church, either to spread her faith over the face of the universe, to defend and support it against the efforts of its enemies, or to strengthen it against persecutions, heresies, schisms, and corruption of manners, private revelations were the means always employed.

But to come nearer to our subject, how many festivals either common to the whole church, or

particular to certain provinces, owe their rise to similar revelations. Such are the feasts of the invention and exaltation of the holy cross, the conception of our Lady, her nativity, the solemnity of the Rosary, the apparition of St. Michael, &c. and how many other solemnities proper to particular kingdoms and to different cities, owe their institution to this same principle.

I cannot omit mentioning the solemn festival of *Corpus Christi*. There is so great a resemblance between that and the feast of the sacred heart of Jesus Christ, that if we attentively consider the origin and progress of both, the contradictions they met with, and many circumstances attending their establishment, we shall find so perfect a conformity, as well deserves our attention.

The most authentic monuments of history make it evident, 1. That the festival of *Corpus Christi* owes

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its origin to a private revelation. The bull of its institution establishes this fact. In it Urban speaks thus: "When we were in
" an inferior rank, we knew that
" there had been a private revelation that this festival would one
" day be celebrated by the whole
" church."

2. It is certain that this institution met with great opposition. My readers will not be displeased that I give them a short sketch of what the historians of those times have written on the subject.

In 1210, there was a nunnery in the neighbourhood of Liege: here lived in silent solitude a virgin named Juliana, and since canonized. God, who takes pleasure in communicating his secrets to the simple and the innocent, and in employing weak instruments to effect his great designs, being determined to establish in his church the festival of *Corpus Christi*, was pleased to reveal his

design to this holy nun, declaring at the same time, that she was the person he meant to employ on this occasion. The humble virgin, astonished at the novelty of the undertaking, and still more at the difficulty of its execution by so feeble an instrument, confined within the walls of a monastery, hesitated and mistrusted the revelation. God pressed her interiorly to open her sentiments; she still hesitated, and during twenty years she kept the secret locked up in her own breast. At length yielding to the apprehension of offending God, and the cruel struggle which tore her breast, she resolved to open herself to her confessor. He was a canon of Liege, a pious and learned man, and endowed with the direction of spirits. He had long been acquainted with the virtuous Juliana, and assisted by a light from heaven, which God never fails to impart to his ministers on these

occasions, he was convinced of the truth of the revelation. But to proceed with caution in a matter of this importance, he took the opinion of other spiritual and learned men, who were unanimously of the same opinion. They promised to join him in the execution of his pious design. But no sooner had the report gone forth that a new festival was to be established in honour of the body of Jesus Christ, than the loudest clamours were raised against it. History represents it as a sign set up for contradiction. Men of all descriptions, and some members of the chapter of Liege joined the opposition. The revelation made to Juliana, was treated as an idle dream, and she herself as a deluded devotee. The peace of the church was declared to be in danger. They carried their resentment so far against Juliana, that they obliged her to quit her convent, and all those who took her

part, were considered as weak heads or bad hearts. Some specious arguments were adduced to discredit the devotion. It was said to be new, useless, and singular. They contended that all innovation in religion is dangerous. They pretended neither to be better nor worse than their ancestors. Why adopt other usages? They were contented with the devotions they found established. Why should we seek others? But this particular devotion is perfectly useless. It is celebrated on Thursday in Holy Week, and a commemoration is daily made of it in the Mass: what need can there be for a new festival? The very name of the body of Jesus Christ furnishes arms to those, who watched only for opportunities to oppose it.. What has since been said of his sacred heart was then applied to his body; it was considered only as a material part of his humanity; he is adored whole and

entire on the altar; why split him into parts, why adore his body rather than his soul or his divinity?

Thus the new devotion was attacked on all sides with great warmth and obstinacy. But God in his wisdom was pleased to secure its success. The first person employed was the bishop of Liege, who in 1246 approved of it for his diocese. From thence it spread into other provinces, but not without opposition, till Urban IV. proposed it to the whole church; nor did opposition entirely cease till this bull was confirmed by Clement V. in the council of Vienne in 1311, and the church now peaceably enjoys the possession of this amiable feast after it had been contested for fourscore years.

We come now to the subject before us. In a small town called Paroy le Monial, in the province of Burgundy, and diocese of Autun, there is a convent of the Visi-

tion of the blessed Virgin Mary. Here a holy nun named Mary Margaret was consecrated to Jesus Christ at the age of twenty, and lived in retirement unknown. She died there in the odour of sanctity, aged forty, on the 17th of October, 1690. Her virtues are attested by her superiors, and we learn by a writing she gave in obedience to her director, how eminently she was favoured by Almighty God.

This holy virgin was chosen by Jesus Christ to give a beginning to the devotion to his sacred heart. To dispose her to accomplish his design, he infused into her a perfect knowledge of the excellence, the perfections, and the sufferings of this heart. This gave her an ardent desire to see it known, honoured, and glorified by all creatures. When she was thus prepared, Jesus Christ one day appeared to her, and declared his intention of establishing a solemnity in honour of his sacred

heart, adding that he chose her to be the instrument of carrying it into execution. Happy to find that the devotion was to be established, she trembled at the thought of being employed in it. Her youth, her natural diffidence, and her retirement from creatures made her conclude that the execution of the design must in her hands be impossible. Under this impression she studiously concealed the revelation. But God still urging her to obey, she at length conceived that she could no longer resist without guilt. Father Claude la Colombiere, of the Society of Jesus, coming providentially to Paroy, she determined to open herself fully to him. This holy man, whose eminent sanctity and excellent writings still preserve his memory fresh in the minds of the faithful, full of the spirit of God, not content with hearing from her mouth all that had passed as above men-

tioned, obliged her moreover to deliver in writing a circumstantial account of the revelation she had received and so long concealed concerning this devotion to the sacred heart. We have in the foregoing chapter quoted and explained it.

He was too well acquainted with the eminent sanctity of his penitent to doubt her sincerity, and he considered the concluding injunction as an order of Jesus Christ, obliging him to use all his endeavours to promote the design. But his absence from France, his infirmities, and the shortness of his remaining existence, prevented his making any considerable progress at the time. But we shall soon see that he was an instrument in the hands of Providence even after his death.

CHAP. III.

THE PROGRESS OF THE DEVOTION

THE works of Father la Colom-biere were published after his death, and among the rest, the journal of his retreats, which among other things contained the revelation we are speaking of. Another Jesuit going to Paroy, and enjoying the confidence of this holy nun, published a treatise on the devotion to the sacred heart of Jesus. It was well received by the public, and a larger work on the same subject met with equal success, but it was not lasting; a warm opposition ensued. People of all descriptions clamourously reprobated what they called a novelty capable of disturbing the peace of the church. Every thing relating to the devotion, even the very name became odious. The same difficulties were urged against

this devotion, as had been urged against the festival of *Corpus Christi*. But as they did not succeed on the latter occasion, so neither did they on this. It is true, few persons embraced it for some time, and practised it in private. Truth triumphed at last. It was first introduced into religious houses, and was soon approved by the bishops. Under their protection several confraternities were erected, to which many indulgences were granted by the holy See. Books were printed, images of the sacred heart were hung up, chapels and altars were dedicated to it. Most of the towns in France celebrated the feast, and it was soon adopted by the neighbouring kingdoms. The hand of God was visible in the wide extent which it soon reached. After filling Europe with fervour, it passed to the Indies, Persia, America, Syria, &c.

Whilst we are speaking of the

progress of this devotion, we must not omit a memorable event, which greatly contributed to the celebrity of it, and increased the zeal of the faithful.

In 1720, when Provence was afflicted with the plague, and saw its most flourishing cities fall a prey to the scourge; when a general consternation pervaded the whole kingdom, God inspiring the suffering victims with a hope of safety from a devout address to his sacred heart, they had recourse to it to appease the vengeance of offended heaven. One town followed another in adopting the means of delivery. Bishops and magistrates consecrated their respective people to the sacred heart, and engaged themselves by oath to celebrate the feast annually to the end of time. It may be said with truth, that God employed this visitation as a means to promote the glory of his sacred heart, which was the fruit of it. Happy

they who wait not for the scourge, but apply to this amiable heart in order to prevent the punishment which their sins have deserved!

What happened at Marseilles on this occasion is particularly remarkable. This was the first city which had the honour to be solemnly consecrated to the heart of Jesus, and which bestowed on it the most distinguished attachment, and it received the most singular favours. This was owing to the great zeal and devotion of a great prelate, who, by his pastoral labours merited the special approbation of the holy See, and whose authority carries with it great weight in a matter of this nature.

But the Bishops of Provence were not the first to approve this devotion. Before the contagion broke out, the Archbishop of Lyons from a motive of piety and zeal for the salvation of his flock, in 1718, instituted the festi-

val throughout his whole diocese, and in 1721, when the whole kingdom was alarmed with apprehensions of the contagion, he confirmed the same by a second mandate. In 1692, the Archbishop of Besançon, one of the most religious prelates that ever governed that diocese, approved the same devotion, and granted an indulgence of forty days to such as should recite a prayer in honour of the sacred heart of Jesus Christ.

The Bishop of Coutance in Normandy, followed his example. I might add a long list of Popes, Bishops, and religious Orders, who have contributed to the advancement of this devotion; but the enumeration might fatigue the reader, who has already the most respectable authorities before him.

From these considerations it may be fairly deduced, that a progress so rapid and so extensive could only be the effect of a parti-

cular providence, especially as this devotion has not had the aid granted to many others, which originating with religious Orders, had as many abettors as there were members in the respective communities. The providence of God has supplied every defect, and has promoted in a surprising manner the progress of this devotion.

CHAP. IV.

ON THE TRUTH AND THE CREDIBILITY OF THE REVELATION.

A Solid devotion needs not the aid of revelation, but revelation affords a most incontestible proof of its solidity. It is therefore of importance to establish this fact on the most certain proofs. This is the more necessary as we live in an age of incredulity, when a pretended philosophy affects to doubt every supernatural agency, and laughs to scorn every docile disciple of the gospel. If any of

my readers should unfortunately be of this unbelieving tribe, I wish them to allow my reflections the weight which they shall appear to deserve, and not wilfully to shut their eyes to conviction.

To begin by the revelations made formerly to canonized saints, we cannot without incurring the imputation of temerity, deny that they received revelations, celestial visions, and other extraordinary favours. They are recorded by every ecclesiastical historian of the different ages of the church. The testimony of those authors, who are generally allowed to be men of probity, will overbalance the authority of modern critics, little conversant in the science of the saints and the interior operations of the holy spirit, and less commendable for their morality. I might adduce the authority of the church acknowledging the reality of these favours in the canonization of saints. But I waive

these considerations, and come to a proof which to me has always appeared unanswerable: I appeal to the writings of saints who have attested this extraordinary intercourse between God and his servants. That revelations have been made to St. Teresa, St. Gertrude, and many other holy persons, no man can rationally doubt. But I think it necessary to declare that I think no man obliged to believe all that has been written of or by these saints. Nothing but extreme weakness can induce me to believe every thing or to believe nothing. Saints may mistake, and have been mistaken. We must take nothing upon trust, but bring every thing to the test of authority and reason. Revelations, and all extraordinary favours, may be ranked with miracles. It is the extreme of folly and impiety, to dispute the reality of miracles because some are false. There have been forged revelations, but

this will not prove that there never were any true ones. Hear St. Paul, 1 Thess. v. *Despise not prophecies, prove and examine every thing, and abide by the truth.* I proceed to the proof on which I rest the truth of this revelation.

The public is in possession of many writings of holy women, who have yielded to advice, and obeyed their spiritual directors. They contain an account of many revelations, celestial visions, and other extraordinary graces, which they have received from God. Now I reason thus: either these writings were penned by the saints, or they were not. If they were, either they designedly published a falsehood, or were themselves deluded, and have given us idle dreams. Will you suppose that they were not the real authors of these works? You shock every idea of reason and common sense. The man who will venture to deny that St. Teresa wrote her life, may doubt of

her existence. But you will say she was deluded, and her imagination deluded all she wrote. The delusion must be the work of the evil spirit, which no Catholic can believe to have had any power over the chaste spouse of Jesus Christ canonized by the church. If imagination prevailed, it is true she was not a hypocrite, but a fool. I shudder at the thought of so impious, so groundless an imputation. Who can believe that these saints lived in a perpetual aberration of mind? I say perpetual; for we are not here treating of transient acts, which lasted a few hours or days, or even during certain periods of life, but the duration of which is measured by the whole extent of their existence.

This is a serious reflection, which, if suffered to sink deep in our minds, will operate more strongly in favour of these saints, than any thing adduced by incre-

dulity can militate against them. But let us examine what is really adduced on that side. The philosophers of the day do not deal in arguments, but appeal only to their own sensations; what they do not see they will not believe, especially in spiritual matters, of which they have no experience. What they do not choose to believe, they term incredible. Now I must ask them this plain question: do you think it credible, that these holy women were hypocrites, as they must be if they forged their visions, or ideots and fools if they only dreamt what they wrote, or possessed by the spirit of darkness, if by him they were deluded? Is it credible, that the directors of these chaste spouses of Jesus Christ, men eminent for their piety and learning, should be deceived, and after an application of many years, should be unable to discern the illusion of the devil and the effects of imagination, from

the operations of the Holy Ghost ? Is it credible that the church should err in ranking among the saints in heaven those persons, while the extravagance of their imaginations had no claim to the benefit of reason ? Such, however, are the absurdities, such the impieties which flow from this system.

Another reflection appears to me to be quite decisive. Nothing that has been written by the saints on the subject of the divine communication can appear incredible to a Christian, who attentively considers what the love of Jesus Christ can do, and what it has really done for mankind. When I reflect on the mercies of our Redeemer, and particularly in the mystery of the Eucharist, all that I hear and all that I read concerning the extraordinary favours received by those holy persons, ceases to appear incredible, and I am convinced that every man who shall

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make the same reflection will think as I do. Is it more incredible that Jesus Christ should give his heart to a Gertrude, a Catharine, the chaste spouses of heaven, than that he should give his body to be eaten by man a sinner ?

Let us suppose for a moment, that this sacrament had never been instituted, never been known in the church. Had some pious soul among other favours mentioned this ; had she given an account of what passed between her and her divine Spouse, who, to unite himself intimately to her, in order that he might never be absent from her, disguised himself under the appearance of bread, to nourish her with his own flesh ; what should we think of it ? What would the incredulous sophist say to it ? Can any thing to human reason appear more extravagant, more like an idle dream ? And yet all this has been done, not for a Teresa, or a Gertrude, or a Catharine, but for

the body of the faithful, for the wickedest as well as for the most fervent. The excess of divine love which faith teaches, infinitely surpasses all that particular saints have written, and therefore all is credible.

The well-informed and the wise have sufficient reason to believe, that in former ages revelations and other extraordinary favours have been granted to saints; and if formerly, why not now? There are still some pious souls left. Jesus Christ has his favourite spouses, and he treats them as he did the others. Some of them have been obliged by their vow of obedience, to write an account of their visions and revelations; these writings exist, and are read with edification by the faithful. We may say of these what was said of a Teresa and a Catharine. It would be extreme temerity, to affirm that they have left us nothing but fictions and dreams. Their piety and

their prudence forbid the injurious suspicion. We may then safely believe what they have written. They were saints; they were the authors of these writings, and every circumstance confirms the truth.

Let us now apply this reasoning to the case before us. To no other person of these latter times can these circumstances be ascribed with greater propriety, than to the venerable Mother Mary Margaret. 1. It is certain, beyond the possibility of a doubt, that, compelled by obedience, she wrote with her own hand an account of the favours she had received. This writing has been acknowledged to be true, after a juridical process in the bishop's court. The original, attested by a commissary, was till of late preserved in the convent of Parroy. In this writing is contained an account of the revelation of the sacred heart, and evident proofs that she

was chosen by Almighty God, and enabled by special graces to encourage and promote this devotion. 2. As to her sanctity, we have the attestations of the directors of her conscience, of her sister nuns, of her superiors, and of all who had the happiness to approach her. But nothing can give us a more satisfactory proof of her eminent virtue, than the memorial of her life, written with her own hand, which we have mentioned above. The entire history of her life has also been published by one of the most learned and the most religious prelates of France, and her fame spreads with the rapid progress of the devotion. Hypocrites and visionary fanatics never enjoy so lasting a reputation. Illusion never survives the enthusiast. An authentic miracle adds also weight to those testimonies.

In regard of this particular revelation, nothing can more effec-

tually prove its reality, than the progress of this devotion. On this occasion we may with great propriety adopts the words of Gamaliel in the Acts of the Apostles: "If this is a human invention, it had long ago come to nothing; but as it is the design of God, it shall never fail." Acts v. 38, 39.

I will conclude this chapter with a reflection which I most seriously recommend to the notice of such as opposed this devotion. There is nothing in it but what is perfectly conformable to a spirit of religious piety; on the other hand, we have the strongest proof that it comes from God. Let us then fear the threat of the same Gamaliel to the Jews: "Lest perhaps ye be found in opposition to God himself." Let us embrace this pious exercise, and let us earnestly recommend it to others, to the greater glory of Jesus Christ.

CHAP. V.

IN WHAT THIS DEVOTION DIFFERS FROM THAT WHICH IS PRACTISED TOWARDS THE BLESSED EUCHARIST.

THESE two objects have been confounded, not only by libertines and unbelievers, always ready to decry and censure new forms of devotion, but also by some devout souls, who through ignorance or inadvertency had formed a very imperfect notion of their distinction. As we write only for the edification of the faithful, no notice shall be taken of the impious, groundless raileries of worldly and carnal men, whose bitterest invectives and satires serve only to recommend those pious practices they designed to explode. Something must be said for the information of the devout Christian; and what we shall say on this occasion, will help

to throw a new light on this subject.

Ascetics have laid it down as a rule, that in order to ascertain the difference of any two devotions from one another, we need only consider their object, their motive, and their end. Now a little reflection must convince us that the subjects of our present enquiry differ widely in these three essential points. As to their object, the one is directed wholly to the adorable heart of Jesus in the blessed Eucharist, without any relation to the other parts of his sacred body; and the other, the body of Jesus Christ whole and entire, as hidden under the sacramental species, is proposed to our adoration without any special reference to his sacred heart. Nor do these two devotions differ less with regard to their motive: in that which is practised towards the blessed Eucharist, the motive is the infinite dignity of

Christ's most adorable body hypostatically united to the divinity, and worthy of the adoration of men and angels, whereas the motive of our devotion to the sacred heart of Jesus is first the infinite love he bears us in that heart, united in like manner to the divinity, and secondly, the many injuries, affronts, and indignities it receives in return from ungrateful man. This distinction is too obvious and too sensible, to stand in need of further eclaircissement. Lastly, the end proposed by these two pious institutions, evince their total indifference. The church, in appointing the feast of the blessed Eucharist, encourages the faithful servants of Jesus Christ to pay him that tribute of praise, adoration, and love, which are so justly due to him in this unspeakable mystery. Now the end proposed in the devotion of the sacred heart, is to excite us to make a solemn atonement for the many injuries

and outrages offered to the divine love, in the abuse and profanation of the sacrament of the altar. An atonement directed to the adorable heart of our Saviour, as to the source and seat of his divine love. An atonement, which cannot be the end of our devotion to the blessed sacrament, which is perfectly independent on the sacrilegious indignities committed against the real presence, and which would equally subsist, if God was always worthily served in this sacrament, as his sovereign independency and our infinite obligations would still demand this acknowledgment of our love and gratitude.

CHAP. VI.

OF THE END OF THE DEVOTION TO THE SACRED HEART.

THE end proposed by the devotion to the sacred heart, is to repair the injuries which Jesus

Christ has suffered, and continues daily to suffer in the sacrament of his love. To comprehend the excellency of this end, two considerations are necessary; one on the immense love which Jesus Christ has for mankind, the other on the ingratitude with which so much love is repaid by mankind. In opposing after this manner the greatest love to the greatest ingratitude, we shall easily conceive how just the reparation is which Jesus Christ exacts of faithful souls.

OF THE LOVE OF JESUS CHRIST
FOR MANKIND.

Jesus Christ, willing to manifest to the world the love of his Father for mankind, expresses himself by those admirable words, which comprehend with a divine energy whatever may be said of the greatness of that love. *God so loved the world, as to give his only begotten Son, that whosoever believes*

in him may not perish, but may have life everlasting. Let us now apply these divine words to Jesus Christ himself: a more just application cannot be made. Yes! we may say that Jesus, to express his love for man, so loved mankind as to offer up himself to die, to save him, that whosoever believes in him may not perish, but may obtain life everlasting. Let us now attend to these two important points, who is the person that loves, and who are those whom he so loves?

Jesus Christ, the only begotten Son of God; equal to the Father, and God like him, loved man. But what is man in the sight of God? Nothing but dust and ashes; and what was he become by sin? The enemy of God, the slave of the devil, condemned to an eternal death, and plunged into an abyss of blindness and corruption. In this so odious and contemptible a state, Jesus loved him, and formed

the design of delivering him from his misery, and bestowing upon him infinite favours. But in what manner did Jesus show the greatness of his love? In a manner which surpasses all our expressions and all our conceptions; he carried his love to such an excess as seemed unworthy of a God-man, and did for man what no man ever did for another, nor a slave for his master, nor a son for his father, nor what the most violent lover ever did for the object of his love.

Men were the enemies of God, and subject to the rigour of his justice. Now what did Jesus Christ do to deliver them? He offered himself to his eternal Father as a sacrifice to redeem them, and to suffer the punishment due to their sins; and his offer being accepted by his Father, he executed what he had designed after such a manner as to fill heaven and earth with astonishment: he sacrificed

himself for mankind with a generosity wholly divine; he came down from heaven in their behalf, and divesting himself of all the pomp and splendor of his glory, he led a poor, contemptible, and laborious life, in the midst of persecutions and sufferings, and all this for the love of them. Every moment of his life was devoted to their happiness, Jesus did not a single action, nor spoke a word, nor shed a tear, but in behalf of men. To lay down our lives for those we love, is the greatest proof we can give of our love. Such was the love of Jesus for man; he died for him, but what sort of death? Ah! stop a moment, and call to mind the ignominy and torments of his passion, his death on the cross, and be amazed to see God himself reduced to such a state for the love of man. Such then was the love of Jesus Christ for us; a love the most disinterested, the most tender, and the most generous.

It is to this love that we owe all that we have, and all that we expect from God. If God has created us and made us his children,—if he has prepared for us an eternal glory, we are solely indebted for all these favours to the love which Jesus has for us.

Let us now make a second reflection which naturally rises from what has been said. What ought not Jesus Christ to expect from the gratitude of man after such marks of his love, and so many favours bestowed on him. To comprehend and penetrate more and more his love for us, let us, after the example of the fathers of the church, assist our own weakness by some sensible comparisons.

Represent to yourself a great and powerful king, who, after having bestowed the greatest favours on a few of his subjects in a remote country, is basely deserted by them; they take up arms and rebel against him. Soon after,

these ungrateful and perfidious wretches are subdued by a powerful tyrant, who finding them destitute of succour and protection, strips them of their property, and reduces them to a cruel slavery, under which they groan for their perfidy. In these circumstances, should this king, out of a fund of goodness and unheard of clemency, forgetting the injury he had received, and being moved with compassion for these miserable rebels, form a design to deliver them from their oppression, and to restore them to their former liberty; if, in order to execute this design, he should take up arms and be determined to expose himself to all the dangers and fatigues of a long war, to go himself to battle, and expose his sacred person to be killed or taken prisoner by his enemy; if by his wisdom and valour, after a long series of hardships, he should overcome the tyrant, and reduce him to such a

state, as never more to be in a condition to hurt his deluded people, what would not these poor people do, seeing their generous sovereign returning from victory covered with the blood he had shed for their deliverance, and showing himself to them should pardon them, and restoring them to their ancient rights and privileges, should fix his residence among them, to be more in the way of conferring his favours on them, would there in that case be found hearts so savage and barbarous as not to be sensibly affected with such an excess of goodness, or to refuse to make their gratitude appear by all means imaginable.

Represent to yourself again a friend, who, in order to deliver his friend from death, offers to die for him; what would a man do who should have received such a mark of his love? If we were witnesses of such generosity, what

should we say, and how should we feel? If you, who read this, should ever experience such generosity; if you, being unluckily involved in a plot against your sovereign, and on that account condemned to a cruel death, should find a friend so affectionate and so generous. as after having tried all imaginable means to procure your pardon, but to no effect, to offer himself to die for you, and on that condition being accepted, should repair to your prison, see your chains taken off, and himself loaded with them; should you afterwards see him conducted to be executed, and dying for you by the hand of the executioner; if this friend died contented to preserve your life by the loss of his own, and to leave you an incontestible proof of his love for you, what would you say at such a sight? Would you be so insensible as not to be moved at it, as not to shed a torrent of tears?

Could your heart ever contain those feelings of love and gratitude which it would experience on this occasion? Could you ever forget such a friend? O dear! O affectionate friend! would you cry out; O generous, kind and incomparable friend! can I ever acknowledge what I owe to you? Who will grant me to be able to repay you what you have done for me? But take notice of what I am going to add: should it ever happen, by some miraculous means, that this friend should be restored to you, should he rise from his grave, and be delivered to you, what would you not do for him, and what ought he not to expect from you?

The application of these parables is obvious. The attentive reader has already made it in his heart. But, alas! they are too weak to express what Jesus has done for mankind. They describe but very imperfectly his love and

favours. No king ever did for his people, nor friend for his friend, what we have supposed above; and though they have done it, in that supposition man suffered for man; thou alone, my Jesus! hast carried thy love to such an excess, and thou art God. Thou art that magnanimous king, who to deliver thy subjects from the yoke of oppression under which they groaned for having revolted against thee, compassionating their unfortunate state, hast voluntarily exposed thyself to the greatest of labours and sufferings; thou hast exposed thy sacred body to the rage of thy enemies, and thou hast fought for them as far as to shed thy blood; thou hast subdued the tyrant who enslaved them; thou hast delivered mankind from slavery, and thou hast enabled man to possess the liberty of the children of God. Thou really art that affectionate friend who died for thy friends, and thou

didst beg pardon for them, but their pardon could not be granted but upon condition that thou shouldst make satisfaction for them; and what satisfaction was demanded? the most cruel torments, the most shameful disgrace, the death of the cross. This was the price of our redemption. The divine justice demanded it, and thou didst consent to it; these conditions, so hard in themselves, and apparently so unbecoming thy high dignity, were not able to stop thy zeal to save us; thou wert disposed to suffer much more had it been required of thee; thou offeredst thyself to the torments; thou wert crucified and died for them, content to procure them by the sacrifice of thy own life, the immense benefits thou didst wish them.

O my Lord! what will not men do for thee after such singular marks of thy love for them? What will they not do to acknowledge

so much goodness and to repay so much love? Alas! when thou sufferedst for us, men did not know thee, and they returned thee insults and abuses whilst thou wert heaping the greatest favours on them; but at present, as Christians know who thou art, and are convinced of the excess of thy love for them, what will they not do to testify their love and gratitude for what thou hast so generously done for them? What can they desire more to fulfil their duty towards thee? Perhaps they wish for thy divine presence among them to possess thee! Ah! if they could but hope for this favour! Return then amongst us, O adorable Saviour! Come, O King of love! and give that comfort to thy people, which surpasses all others. What place in the whole world couldst thou choose to remain in where thou couldst be more honoured and loved?

Jesus Christ has prevented our wishes; he has already performed what we ask of him; he has come amongst us to remain with us, not for a time only, but to the end of ages; he has done for us what we never could have hoped for or imagined; he would be united with us after an unheard-of manner, and his love has invented for us a prodigy the most surprising, the most astonishing that could ever enter into the mind of man; he has instituted the sacrament of our altars, and shutting himself up there under the appearance of bread, he comes and dwells in our hearts to feed and nourish us. O incomparable love! O unspeakable excess of charity! by this favour he has perfected all his other blessings, and though he is omnipotent, we may say that he has put it out of his power to do more for us. Behold him then among us full of beauty, full of love: behold him ready to receive

in person from us the tokens of the love and gratitude we justly owe him. We expressed the greatest wishes to have him ; our wishes are fulfilled, and we possess him in a state which ought to render him most amiable and dear to us. For in this mystery of his love for us, he delivers himself up to us, and places an unreserved confidence in us ; he leaves to us the care of his sacred person, to lodge him, to build temples, and raise altars to his honour, to adorn his temples, to deck his altars, to procure what may be necessary for the maintaining of his divine worship, to keep him company and compose his court. He will have no other ministers nor courtiers but ourselves : he is only with us for ourselves, and will receive honours and presents only from ourselves. O happy Christians ! what a subject of comfort for you ; rejoice, beloved nation ! and abandon your hearts to the

sweet transports which the possessing of your good Master, and the liberty of approaching him, must cause in you; testify to him all you feel for so much love. Make your zeal resound by all sort of means, and put no other bounds to it than such as Jesus himself has put to his love for you. Do I say too much? Are not such sentiments just? Can you not conceive, with the help of these reflections, the extent of the love of Jesus, and what his divine justice has a right to expect from man in this sacrament of his love? Let us now attend to the effects of this gratitude, or rather let us oppose the greatest of all ingratitude to such love as surpasses our understanding.

OF THE INGRATITUDE OF
MANKIND.

Which ever way I turn my eyes
I find melancholy instances of this
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ingratitude. I run over the habitable globe; I consider the nations where Christians reside, all conditions, all stations and places, and every where I find Jesus Christ exposed to insults and contempt in the blessed sacrament. Great part of the Christian world is tainted with heresy; here his real presence in this mystery is denied, and the most cruel outrage offered to his loving heart, by not acknowledging the benefits received. But besides denying the presence of their divine Benefactor, what outrages have they not committed against his sacred body? We cannot reflect on this without horror. Hell never inspired the Jews with a more inveterate hatred and violence against Jesus Christ, than heretics have exercised against him in the Eucharist. Not content to pillage the temples in which he resided, to profane, to demolish, to burn them, to overturn the altars and tabernacles, to

murder the priests, and to sully the holy vessels, they have laid their sacrilegious hands on the consecrated hosts, have thrown them to the ground, trampled upon them and applied them to the most execrable uses. We turn with horror from these abominations, but another sentiment is more suitable to the occasion. Jesus Christ has suffered these outrages for our sakes; he foresaw them when he instituted this mystery, and his love was not extinguished. This is a fresh motive for our love and gratitude towards our amiable Redeemer.

Banished from many places wherein his love induced him to reside, Catholics alone now possess him. Yes! you alone are his faithful people: from you alone he expects the returns due to him. Could we be surprised, if to discharge a duty so sweet, so pressing, so worthy of our zeal, Catholics should perform the most ex-

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traordinary actions? If we should by night and day be employed in contemplating, in loving our good Master in the holy sacrament; if we spent all our time in the places of his residence, to enjoy the benefit of his presence, and offer our homage to him; if we entered these holy places on our hands and knees, and remained prostrate on the ground out of respect for him; if we made him an unreserved offer of all we possess to promote his worship, should we do too much? Should we discharge the debt we have incurred to his infinite bounty? What then must be the surprise and astonishment of a faithful soul, who considers with any attention what really happens, and how Jesus Christ is treated even by Catholics in this mystery of his love; how he is forgotten and forsaken; what a cold indifference is shewn him; how wanting they are in respect and gratitude towards him; how

often he is insulted by contempt, outrages, abuses, profanations and sacrileges. O my God! who can ever express what a Christian heart should feel at the sight of such ingratitude? O my Jesus! what a new subject of grief for your sacred heart? It is not from the Jews, infidels, and heretics, that thou receivest this ill usage, but from thy chosen people, from a people who acknowledge thee to be their God, who make profession of believing in thy real presence, and yet are guilty of these excesses.

With what neglect is not Jesus Christ treated in the churches? He is there as if he was not; he is abandoned and forgotten by his creatures. We make frequent visits to our relations, our friends, our benefactors and protectors; we pay an assiduous court to the great, to our superiors and our masters. Jesus Christ is our master, our king, our Redeemer, be-

nefactor, friend, and father; he is in the midst of us, we know it, but he alone is forgotten. Few ever think of making a visit to Jesus Christ; months and years pass away, and few attend to this duty. Many go to church to comply with the precepts of the law, but they enter not in spirit, they are not actuated by motives of love, gratitude, and respect.

The real presence of Jesus Christ in our churches should inspire us with sentiments of the profoundest respect and modesty, how do we comply with this duty? Less respect is shewn to him in his temples, than to a temporal prince in his drawing room. Modesty is reserved for the palaces of the great. Some sit, loll, and stare about with such an air of dissipation, as clearly evinces their thoughts and hearts to be some where else. Business and pleasure are sometimes here the topics of a profane conversation. The hea-

thens are more religiously employed in the temples of their false gods.

How many churches and chapels are a disgrace to religion. How many do we see so unprovided, so dirty, so neglected, and so abandoned, that God seems to be worse lodged than the poorest of his creatures.

I will dwell no longer on these outward irreverences. Could we penetrate into the recesses of the heart, we should discover still more heinous crimes. What are the dispositions of many at communion and at mass? In the former we receive Jesus Christ, who comes himself to us with an infinite love. What return do we make to it? What disgust, what restraint, what repugnance? It was necessary to command it under pain of damnation. How many commit a sacrilege, and give to Jesus Christ the treacherous kiss of Judas?

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As to the mass, the behaviour of those who assist at it, is scarcely less faulty. It is marked with indifference, sloth, and disrespect. What is their faith, their devotion, their love? Many neglect to attend. The least excuse suffices for their absence; but if they do attend, they are tired, they are distracted, the mass is too long, and while Jesus Christ sacrifices himself for them, they find half an hour fatiguing for their attention. Here let us conclude. It is too evident, that, turn your eyes where you will, you meet with nothing but a want of love, of respect, of gratitude to Jesus Christ, every where indifference, ingratitude, and contempt. This is the return which Christians make to the love and the generosity of their God.

Here my voice falters, and the pen falls from my hand. Angels and prophets alone can express my sentiments and the horror &

feel at the recollection of the injuries offered to my God. Floods of tears will not wash away this bitter anguish. To make a deeper impression on the heart of man, I will recapitulate what I have said in this chapter. May all Christians, sensible to equity, to reason, and humanity, attend to my complaints, and be covered with confusion. Jesus Christ, the only Son of God, the Master of the world, the Sovereign of angels and men, the Creator of the universe, and in a special manner the God of Christians, their King, their Father, their Saviour; this same Jesus who came down from heaven for their sakes, who from an excess of love became man, who consecrated every moment of his life to their salvation, who died on a cross, to deliver them from hell and to open to them the gates of heaven; this same Jesus, who by another effect of his immense love has again appeared among them,

and to prevent the probability of a separation, has instituted the sacrament of the altar, wherein he resides really, corporally, and perpetually, is near them, and often in the same house with them; this same Jesus is not loved, is forgotten, abandoned, despised, and outraged. Ye heavens, be astonished at this prodigy of ingratitude, and ye inhabitants of the earth, tremble with horror. If this account should ever reach infidel nations, what will they say of us? Who can these Christians, these inhuman creatures be? How barbarous a nation! In what inhospitable climate, and under what frozen heaven do they exist? What! can they be insensible to the love of a God, to such a love? can they be ungrateful after so many favours received? can they carry their ingratitude so far as to abuse and insult their benefactor?

O Jesus! what tender heart was ever insensible to the crime

of ingratitude ! how must thou resent this cruel behaviour ? What deeper wound could be given to thy loving heart ? O sacred heart ! proclaim aloud thy complaints, strike and pierce our hearts.

THE JUST COMPLAINTS OF JESUS
CHRIST.

These complaints were made by Jesus Christ to the holy Nun, the venerable mother Mary Margaret, mentioned in the foregoing chapters.

Disclosing to me his divine heart, he said : *Behold this heart, which has loved mankind, and spared nothing even to the wasting and consuming itself in testimony of its love.*

Come, my spouse ! come and behold the state to which my love for mankind has reduced me. I saw man oppressed with miseries and infinite evils : moved with compassion, I was desirous to de-

liver him; and for that end I stripped myself of all the pomp and splendor of my glory; I came down from heaven, I annihilated myself, and took upon me the form of a slave. My desire was to become like man. I took a body subject to all human misery, and passed my life amidst labours and sufferings. I suffered poverty, watchings, hunger, thirst, cold, and heat; in a word, whatever the hatred of man could cause me to suffer. My Father required still more: according to his eternal decrees I was to shed my blood and die upon a cross amidst the most cruel torments. I delivered up my body; I was loaded with chains, beat and buffeted, whipped at the pillar, spit on, crowned with thorns, and nailed to the cross, where I shed the last drop of my blood. Consider this attentively, my spouse! and reflect, that though innocent, though God and man, I was fastened to

the cross, and died on it to save guilty man, to set slaves free, and to redeem my creatures. I could have redeemed man at not so dear a rate ; one drop of my blood, one tear would have been sufficient, but my love would not have been satisfied. I would show the greatness of my love by the greatness of my sufferings. I did for man something which ought to move him still more. I left him my flesh as food, and my blood as drink. I would be united with my creatures so as to become one and the same with them, and I have done every thing to give them proofs of my love, in order to soften their hearts, and to inspire some feeling of love and gratitude into them. But, alas ! whatever I have done has been in vain, at least for the greatest part. *In return, I generally meet with nothing but ingratitude, contempt, sacrileges, and coldness, even in the very sacrament of my love ; and still what sensibly affects*

me is, that I receive this usage from hearts peculiarly consecrated to my service. Thus my heart has also subject to complain on this mystery, where it is daily exposed to be dishonoured and abused. In this abandoned state, I seek from thee, and the small number of faithful souls, some consolation. I expect that thou being sensible of the injuries and insults I endure, wilt take part with me, and endeavour to repair them. But to teach thee particularly what my heart desires, my will is, and I demand of thee, that the first Friday after the octave of the blessed sacrament be consecrated to a special feast in honour of my heart, that a solemn reparation of honour and a public act of atonement be offered to it on that day, and holy communion received, with an intent to repair by it, as far as possible, all the injuries and affronts it has received when exposed on the altars.

O devout and attentive reader ! what have you to say, what have you to answer to these so just complaints of thy amiable Saviour ? Can you hear them, and not be moved with compassion ? It may be true, that he has not received such injuries from you ; but do not imagine that it is enough for you to abstain from injuring him ! you ought to show your gratitude and fidelity in taking part in the affronts which he receives from others, in testifying your grief, and making him reparation to the utmost of your power. And indeed, what would you say of a son, who seeing his father insulted, should think himself free from blame, if he only refused to join himself with those who insulted him ? Would you not say that he ought to repress those insults to the utmost of his power ? And shall we be less zealous for the glory of Jesus Christ ? Ah ! I could not see my friend insulted

and abused without testifying my sorrow, and doing all in my power to procure him comfort: and can I see such atrocious crimes committed against my Saviour without being moved? I know that Jesus Christ has been exposed for the love of me to a thousand indignities in the holy sacrament of the altar; that his sacred body has been pierced by the Jews a thousand times in the consecrated hosts; that it has been thrown into the fire, trodden under foot, and shamefully dishonoured, by so many profanations and sacrileges as cannot be numbered; and can I see all these indignities, and remain insensible? O Lord! let me die, rather than be guilty of so much ingratitude; let my heart be torn from me, rather than remain insensible of so much goodness. O my divine Saviour! let me join with those faithful souls, who love and wish to please thee; let me associate with those who make it their

duty to repair the injuries done thee. I will often go and prostrate myself at the foot of thy altars, where thou remainest, and I will there bewail thy love, treated with so much contempt. I will wash with my tears those holy places so often profaned, and will there make an honourable reparation, so justly due to thy divine heart, for my own sins and ingritudes, and for those of mankind. Thus prostrate at thy feet, my amiable Jesus! I will consider myself as happy, and esteem it as the greatest of favours, that thou wilt permit me to be in thy divine presence in such a state of humiliation.

Now, devout reader, is it not just, holy, and worthy of a Christian, to entertain such sentiments? Let me ask if a devotion, of which the principal end is to inspire such sentiments, is not a solid devotion, if it is not according to true piety? Finally, if a feast instituted to pay

so just a tribute of honour to the sacred heart of Jesus, should not be added to those already instituted for the glory of God and the edification of the faithful?

Our holy Mother the Catholic Church consecrates every year a week to honour the sufferings of Jesus Christ. During this octave, it endeavours to repay the outrages, abuses, and insults which he receives on the cross, dying there to redeem and save us. It pays the greatest honours to Jesus Christ suffering, and at the same time honours also the instrument of our salvation. Nothing can be more commendable and just than this institution. But Jesus Christ has not loved us less in the blessed sacrament, than in his passion, and he has not been less insulted in this mystery of his love, than in that of his death. What, then, can be more reasonable than the institution of a feast in order to repair those injuries, and

to engage the faithful to fulfil publicly so holy a duty; and what is more becoming, than to institute this feast in honour of his sacred heart, since it was the instrument and seat of his love and suffering?

OBJECTION.

If the church approves a feast in honour of the divine heart of Jesus Christ, why not approve of other feasts to honour every part of his sacred body? Why a particular feast in honour of his divine heart? Moreover, the feasts are already so numerous in the church, that it seems improper to multiply them; new offices interrupt those which the church has formerly instituted.

As this objection has made great impression on many who have taken no pains to examine it, I have thought it necessary to mention it

in a separate article, and to show the weakness of it.

I. The numerous Confraternities who celebrate the Feast of the Sacred Heart with great solemnity, the number of Bishops who have approved them, the number of briefs of indulgences granted to them by the Holy See, are a great proof that the above objection has nothing solid. It is of little purpose to dispute whether the Feast of the Sacred Heart deserves to be approved. In a point of this nature, a great part of the Church, authorized by so many Bishops and the Holy See, cannot mistake; for which reason, the objection which opposes the institution of this feast, can make no impression on a faithful and devout soul.

II. The above objection can be of no weight, unless we suppose that the motives which authorize the feast of the sacred heart, are common to the other parts of his sacred body; but this supposition

will seem unwarrantable to any one who has paid the least attention to what we have said in this work, either with regard to the feast itself, or the privileges and pre-eminences of the heart, or with regard to other decisive circumstances, which we have pointed out.

With regard to the feast, we have explained its nature in the first chapter, and we have observed, that its having for its spiritual object the love of Jesus Christ abused and insulted by the ingratitude of mankind, nothing could be more proper, than to give it for its corporeal object, the heart of Jesus, as being essentially connected with the divine love, and the centre of the sufferings inflicted on him by man. This is a sufficient answer, which will suffer no reply. We celebrate the feast of the heart together with that of the love. Are we from thence to conclude that every part of the sacred

Body of Jesus Christ ought to be celebrated by a particular feast? Where is the conclusion?

As to the privileges of the sacred heart, they are so singular, so specific, so admirable, and so certain, that it is not possible for a person who has read what we have published on this subject, to doubt a moment on its excellence and pre-eminence. There is to be found in this pre-eminence a clear and solid answer to the objection, which loses all its weight, since with regard to the sacred heart, there are such specific reasons for the preference given to it.

It is true, that every part of his sacred body is holy and adorable; but it is not sufficient for the institution of a public feast, that a thing is holy. A choice must be made, which must be directed by the Holy Spirit, which governs the church; and it is visible that this choice is always in favour of what is most excellent and pro-

per to excite and encourage the piety of the faithful. All the actions of Jesus Christ are holy, but the church does not institute a feast for all of them. All the mysteries of the Life of Jesus Christ are holy, and yet the Church does not honour them by a particular feast. She has chosen out the most admirable, the most moving, and the most instructive. All the sufferings of Jesus Christ are holy, and deserving the love and gratitude of mankind, and yet this is not a sufficient motive to engage the church to honour them separately; it is not, therefore, reasoning justly, to say, if the church approves the feast of the sacred heart, it ought to establish a feast for all the other parts of his sacred body: there is in all these things, as we have said, a wise distinction to be made, which belongs to the Holy Ghost, who inspires the church.

Among other decisive circum-

stances in favour of the devotion and feast of the sacred heart which we have already remarked, the principal, to which the church seems to have paid a particular attention, is the will of God, on this occasion sufficiently manifested. Now in these matters almighty God is accustomed to manifest his will by different ways; by particular revelations, by miracles, by inspiring the chief pastors of the church, by moving the hearts of the faithful, by the concurrence of different nations, and by the humble petitions addressed to the Holy See by different bishops and sovereign princes; and it is to be remarked, that all these signs of the divine will concur in favour of the devotion and feast of the sacred heart, as has been already proved by what has been said above.

Having made these remarks, let us return to the objection, and endeavour to show the emptiness of it: we celebrate the feast of

the sacred heart of Jesus, because this heart is the principal of the sensible love of Jesus Christ, the seat of his love, the symbol of his love, and the precious pledge of his love; because this heart was the centre of the sufferings caused by the ingratitude of mankind; because it was intimately united with those sufferings and pierced on the cross with the stroke of a lance. Now all these privileges belong so particularly to the heart, as not to agree with the other parts of the sacred body; if, therefore, we celebrate the feast of the sacred heart, we ought also to have festivals in honour of the other parts of his sacred body, who does not see the falsehood of such reasoning: moreover, we have in favour of the festival of the sacred heart, all the signs of the divine will we can desire; express revelations, inspirations granted to the chief pastors, the divine impression on the hearts of the faith-

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ful, the concurrence of different nations, the petition to the Holy See from bishops and sovereign princes, &c. Now there is nothing like to this with regard to the other parts of the sacred body, all which proves the objection, which has been so often canvassed, to be frivolous, and not worthy to be noticed.

As for what remains, those who are afraid, that on account of the devotion and festival of the sacred heart, other, improper devotions and festivals should be introduced into the church, need only to attend to that constant truth, that the establishing a devotion and a feast is not the work of man but of God. A man may imagine a devotion little becoming the sanctity, the majesty, and the wisdom of the church; he may undertake to establish it, he may practise it and endeavour to inspire it in others, but to establish it in a great part of the church and among dif-

ferent people, to introduce it into different provinces and kingdoms, so that it may become every where public, as is the devotion to the sacred heart, that surpasses the human understanding, and consequently it is not doing justice to the divine providence which watches over the church, to fear that the establishing a festival in honour of the sacred heart, so proved to us to be the will of God, should be introductive of other devotions superfluous and improper.

But you will object again and say: there are already too many feasts in the church, why multiply them? Would you then put limits to the divine providence? Are there no more devotions among the treasures of the divine wisdom proper to edify the church, to honour Jesus Christ and excite the devotion of the faithful? Those who are afraid of the devotions and feasts being multiplied, do not reflect on the con-

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stant conduct of God in every age, who makes use of these means to rouse and renew the devotion of the faithful, nor to the glory which accrues to Jesus Christ, nor to the profits which the faithful receive for the safety and sanctification of their souls, these devotions and feasts being an unexhausted source of spiritual blessings.

Finally, not to leave our present subject, the devotion and feast of the sacred heart being once established, who can say how much it will contribute to the glory of God, and the good of souls, by the pious practices and exercises essentially connected with it; to the glory of Jesus Christ, by the multiplied acts of virtue which are proper to it, of love, of faith, of contrition, of reparation, of praise, of thanksgiving; to the sanctification of souls by confessions, communions, indulgences, masses, visiting of holy places, alms-deeds, acts of pe-

nance, of mortification, humility, &c. If they did but reflect on the immense treasure of merits by which the church is enriched, and will continue to be enriched to the end of time, they never would dare to object this maxim to us, that feasts ought not to be multiplied: this maxim, however, does not regard the feasts we are treating about; on the contrary, it ought to be considered as a special favour of heaven, as a most precious pledge of the love of Jesus for mankind, worthy to be received by the church with every respect and gratitude.

But these new devotions, these new feasts, ought not to be allowed, because they interrupt the divine service formerly established by the church; to this I answer first, that if this objection is of any weight, we must put a stop to all dedication of churches, canonization of saints, translations of relics to which are annexed particu-

lar feasts, masses and offices. Secondly, were it necessary to suppress any of the feasts, would it be proper to suppress those which regard immediately Jesus Christ, and contribute so much to his being honoured and beloved, and have no other end but that? It is true, that the ancient offices will be interrupted for that day, but when the church judges proper to order a new office more glorious to God, and of more utility to the faithful, is there any reason to murmur and complain?

END OF PART I.

THE
DEVOTION
TO THE
SACRED HEART OF JESUS.

PART THE SECOND.

THE PRACTICE OF THIS DEVO-
TION

IN general by the practice of this devotion nothing more is meant than the use of such means as are best calculated to render us true adorers and faithful imitators of the sacred heart of Jesus Christ. Now this practice is both interior and exterior. The interior practice consists in the inward acts of faith, adoration, love, hope, confidence, gratitude, and the like. The exterior practice consists in outward and visible acts, such as are meant to devote outwardly the

inward devotions. Of this sort are prayers, novenas, confessions and communions, visits to Jesus Christ in the blessed sacrament, associations, confraternities, fasting, penances, and generally all pious and edifying acts, which are performed to honour the adorable heart of our blessed Redeemer. Whereupon it is not amiss to observe, that we must not so rest and depend on these outward practices, as to persuade ourselves that if we had but performed them, we have therefore fulfilled all justice. This would be confining the whole system of devotion to bare and empty ceremonies. Much less ought they to be considered as a claim to impunity for one's faults, or as a security of a future conversion, after having long slighted Almighty God's grace. This would be a gross illusion and a fatal abuse, ever disallowed by true devotion. But on the other hand, because devo-

tion is misused, it is no reason why it should be condemned or suppressed; for the best things are liable to be misused. The abuse indeed ought to be checked, but the devotion itself, wholly saintly and solid, should ever be preserved.

These general notions being once premised, let us now consider in particular the devotions to be practised in honour of the sacred heart of Jesus. Among them some are to be performed every year, some every month, some every week, and some every day.

EVERY YEAR.

THE solemn festival of this devotion is fixed on the first Friday after the octave of Corpus Christi. This day must be sanctified and consecrated to the love of our blessed Saviour by prayer, pious reading, visits to the blessed sacrament, and every good work;

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and therefore on the eve of this solemn day, prepare your heart, by some act of penance or charity, for the reception of divine grace. On the festival itself, repair to the sacraments of penance and holy communion. At confession accuse yourself, and detest in a special manner your many ingratitude and acts of disrespect towards the blessed sacrament. Your communion ought to be performed with so much the more fervour, as it is intended as a reparation of honour, and an atonement for the many negligences and defects in former communions. During the day, if convenient, pay a special visit to the blessed sacrament, and there, or in your oratory, at the foot of the crucifix, make a solemn act of atonement to the sacred heart for all the indignities it daily receives in the blessed eucharist, and for such as we ourselves perhaps have been guilty of.

EVERY MONTH.

BESIDES the principal festival, which happens but once a year, the first Friday of every month has been also consecrated to the sacred heart. On that day the clients endeavour to perform, either wholly or in part, the religious duties practised on the feast itself, viz. confession, communion, visits to the blessed sacrament, the reparation of honour, &c.

EVERY WEEK.

THE zealous clients of this devotion, who endeavour to procure for themselves a more plentiful flow of heavenly graces, are not satisfied with honouring this divine heart once a month; they moreover consecrate the Friday of every week to its honour, by the performance of some acts of devotion, some good works, or small mortifications, interior or

exterior, in order to testify their gratitude, and repair by their love the ingratitude of men to Jesus Christ.

EVERY DAY.

MORNING.

EVERY morning, as soon as you awake, throw yourself in spirit into that divine heart which so mercifully watched over you whilst you were asleep. Thank Jesus Christ for the institution of the most blessed sacrament; adore that most amiable Saviour, love him most tenderly, and entreat your angel guardian to visit him for you. When dressed, turning yourself towards the next chapel, where the blessed sacrament is kept, make a profound reverence, resolved to present yourself there in person with all proper convenience. In the mean while make the following act of adoration.

Jesus Christ, my Lord and my God! whom I believe truly and

really present in the blessed sacrament of the altar, receive this my homage, and let it supply for the desire I have of adoring thee without intermission, and in return for those sentiments of love which thy sacred heart expresses for us in the ever adorable sacrament.

THE PRAYER OF ST. GERTRUDE
TO THE HEART OF JESUS.

HAIL, O sacred heart of Jesus! living and quickening source of eternal life, infinite treasury of the divinity, burning furnace of divine love! thou art my refuge and my sanctuary: O my amiable Saviour! consume my heart with that burning fire with which thine is ever inflamed; pour down on my soul those graces which flow from thy love, and let my heart be so united with thine, that our wills may be one, and mine in all things conformed to thine. May thine

be the standard and rule equally of my desires and of my actions. Amen.

AFTERNOON.

THIS is a time when Jesus Christ is little thought of; those, therefore, who shall visit him at this time, cannot but be well received: for as we are then carried neither by custom, nor the crowd, our visits of consequence must be the effect of pure love, and undoubtedly the occasion of very signal favours, as Jesus Christ will never suffer himself to be out-done in point of liberality.

AT NIGHT.

IT was the practice of St. Aloysius Gonzaga, every night, before he went to bed, to say, upon his knees, three Hail Marys. The first in honour of that instant in which the blessed Virgin Mary

was immaculately conceived. The second in honour of the feast of the Annunciation, when she became Mother of God; and the third in honour of her glorious Assumption, in which after her death she was united to her dear Son. After this, adoring in spirit Jesus Christ on the altar, and casting himself as it were, into his most sacred heart, he reposed, saying with the author of the Imitation of Christ: *In this peace will I rest; in thee, my Jesus! and in thy sacred heart will I repose.*

WHILE THE CLOCK STRIKES.

EVER LIVE THE SACRED HEART
OF JESUS.

O Most amiable Mother of God! life passes away, and death approaches: when the hour comes be unto me, I beseech thee, a tender mother, and dispose the heart of thy blessed Son favourably in my regard. Ave Maria.

**THE ACT OF CONSECRATION TO
THE SACRED HEART OF JESUS.**

TO thee, O sacred heart of Jesus !
to thee I devote and offer up
my life, thoughts, words, actions,
pains, and sufferings. May the
least part of my being be no
longer employed, save only in
loving, serving, honouring, and
glorifying thee. Wherefore, O
most sacred heart ! be thou the
sole object of my love, the pro-
tector of my life, the pledge of my
salvation, and my secure refuge at
the hour of my death. Be thou,
O most bountiful heart ! my justi-
fication at the throne of God, and
screen me from his anger, which I
have so justly merited. In thee I
place all my confidence, and con-
vinced as I am of my own weak-
ness, I rely entirely on thy bounty.
Annihilate in me all that is dis-
pleasing and offensive to thy pure
eye. Imprint thyself like a divine
seal on my heart, that I may ever

remember my obligations, never to be separated from thee. May my name also, I beseech thee by thy tender bounty, ever be fixed and engraved in thee, O Book of Life! and may I ever be a victim consecrated to thy glory, ever burning with the flames of thy pure love, and entirely penetrated with it for an eternity. In this I place all my happiness, this is all my desire, to live and die in no other quality, but that of thy devoted servant. Amen.

THE LITANY OF THE SACRED
HEART.

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God the Father of heaven,
 God the Son, Redeemer of
 the world,
 God the Holy Ghost,
 Holy Trinity, one God,

*Have mercy
on us.*

Heart of Jesus !

**Heart of Jesus, formed in the
womb of the most Bless-
ed Virgin,**

**Heart of Jesus, hypostatically
united to the eternal
Word,**

**Heart of Jesus, sanctuary of
the Divinity,**

**Heart of Jesus, Tabernacle of
the most holy Trinity,**

**Heart of Jesus, Temple of all
Sanctity,**

**Heart of Jesus. Fountain of all
Graces,**

Heart of Jesus, most meek,

Heart of Jesus, most humble,

Heart of Jesus, most obedient,

Heart of Jesus, most chaste,

**Heart of Jesus, Furnace of
Love,**

**Heart of Jesus, Source of
Contrition,**

**Heart of Jesus, Treasure of
Wisdom,**

**Heart of Jesus, Ocean of
Bounty,**

Have mercy on us.

Heart of Jesus, Throne of
Mercy,
Heart of Jesus, Abyss of all
Virtues,
Heart of Jesus, sorrowful in
the Garden,
Heart of Jesus, spent with a
bloody Sweat,
Heart of Jesus, glutted with
Reproaches,
Heart of Jesus, consumed for
our Sins,
Heart of Jesus, made obedi-
ent even unto the Death
of the Cross,
Heart of Jesus, pierced
through with a Lance,
Heart of Jesus, Refuge of
Sinners,
Heart of Jesus, Fortitude of
the Just,
Heart of Jesus, Comfort of
the afflicted,
Heart of Jesus, main Strength
of the tempted,
Heart of Jesus, Terror of the
Devils,

Have mercy on us.

Heart of Jesus, Sanctification
of Hearts,
Heart of Jesus, Perseverance
of the good,
Heart of Jesus, Hope of the
dying,
Heart of Jesus, Joy of the
blessed,
Heart of Jesus, the Delight
of all the Saints,
Lamb of God, who takest away
the sins of the world, spare us,
O Jesus!
Lamb of God, who takest away
the sins of the world, hear us,
O Jesus!
Lamb of God, who takest away
the sins of the world, have mercy
on us, O Jesus!

V. O most sacred heart of Jesus,
have mercy on us.

R. That we may worthily love thee
with our whole hearts.

Have mercy on us.

LET US PRAY.

O God! who out of thy immense love hast given to the

faithful the most sacred heart of thy Son our Lord, as the object of thy tender affection; grant, we beseech thee, that we may so love and honour this pledge of thy love on earth, as by it to merit the love both of thee and thy gift, and be eternally loved by thee and this most blessed heart in heaven. Through the same Jesus Christ our Lord thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. Amen.

Through thy sacred heart, O Jesus! overflowing with all sweetness, we recommend to thee ourselves, and all our concerns, our friends, benefactors, parents, and relations, our superiors, and enemies: take under thy protection this house, city, and kingdom; extend this thy care to all such as are under any affliction; and to those who labour in the agony and pangs of death? cast an eye of compassion on the obstinate sin-

ner, and more particularly on the poor suffering souls in purgatory, as also on those who are engaged and united with us in the holy confederacy of honouring and worshipping thee. Bless these in particular, O bountiful Jesus! and bless them according to the extent of thy infinite goodness, mercy, and charity. Amen.

AN INVITATION, OR THE DEVOUT SOUL'S REPAIR TO THE SACRED HEART.

All the faithful adorers of Jesus are invited to repair in spirit every day, at nine o'clock in the morning and four in the evening, to his divine heart, in order to make in common some of the following aspirations.

O most sacred heart of Jesus! have mercy on us.

O divine heart, wounded for love of us! let us ever be sensible of thy bounty, and let thy love ever plead in our favour.

O heart of Jesus, burning with love of us, inflame our hearts with the love of thee.

Blessed be the most adorable heart of Jesus my God for ever and ever.

No love, no heart equals thine, most loving Jesus.

O may thy adorable heart be for ever praised, and all thanks both in time and eternity paid to it.

O adorable heart of Jesus! mayest thou be known, loved, and adored throughout the whole world.

O divine fire, ever burning and never ceasing, raise my heart into a flame, that I may always love, and never cease from loving thee.

**THE REPARATION OF HONOUR TO
THE SACRED HEART, TO BE
MADE ON THE FEAST ITSELF,
OR AT ANY OTHER TIME, IN
PRESENCE OF THE BLESSED
SACRAMENT.**

O Most amiable and adorable heart of Jesus! centre of all

hearts, glowing with charity, and inflamed with zeal for the interest of thy Father, and the salvation of mankind! O heart ever sensible of our misery, and ever in motion to redress our evils, the real victim of love in the Holy Eucharist, and propitiatory sacrifice for sin on the altar of the cross! seeing that the generality of Christians make no other return for these thy mercies, than contempt of thy favours, forgetfulness of their own obligation, and ingratitude to the best of benefactors; is it not just that we thy servants, penetrated with the deepest sense of the like indignities, should enter upon a due and satisfactory reparation of honour to thy most sacred majesty? Prostrate, therefore, in body, and humbled in mind, before heaven and earth, we solemnly declare our utter detestation and abhorrence of such a conduct. Inexpressible, we know, was the bitterness, which the multitude of our

sins brought on thy tender heart; insufferable the weight of our iniquities, which pressed thy face to the earth in the garden of Olives; and unsurmountable thy anguish, when expiring with love, grief, and agony, on Mount Calvary, in thy last breath, thou wouldst reclaim sinners to their duty and repentance. This we know, O dear Redeemer! and would most willingly redress these thy sufferings by our own, or share with thee in thine.

O merciful Jesus! ever present on our altars, and with a heart open to receive all, who *labour and are burdened*! O adorable Heart of Jesus, source of true contrition! impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail and wash off our sins and those of the world. Pardon, divine Jesus! all the injuries, reproaches and outrages done thee through the course of thy holy

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life and bitter passion. Pardon all the impieties, irreverences, and sacrileges, which have been committed against thee in the sacrament of the Eucharist from its first institution. Graciously receive the small tribute of our sincere repentance as an agreeable offering in thy sight, and in requital for the benefits we daily receive from the altar, where thou art a living and continual sacrifice, and in union of that bloody holocaust thou didst present to thy eternal Father on mount Calvary from the cross.

Sweet Jesus ! give thy blessing to the ardent desire we now entertain, and the holy resolution we have taken, of ever loving and adoring thee after a proper manner in the sacrament of love, the Eucharist, thus to repair by a true conversion of heart, and a becoming zeal for thy glory, our past negligence and infidelity. Be thou, O adorable Heart ! who

knowest the clay of which we are formed, be thou our mediator with thy heavenly Father, whom we have so grievously offended: strengthen our weakness, confirm our resolution, and with thy charity, humility, meekness, and patience, cover the multitude of our iniquities; be thou our support, our refuge, and our strength, that nothing henceforth in life or death may separate us from thee. *Amen.*

THE BEADS, OR LITTLE ROSARY
OF THE SACRED HEART.

THIS little Rosary consists of a small Cross, thirty-eight Beads, that is, five of a larger size, to remind us of the sacred wounds of our blessed Saviour, and thirty-three of a smaller form, answering to the number of years he spent on earth in the great work of our redemption.

Range the whole thus. The Cross stands in the front, or first

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place ; then follow three of the smaller beads, shut up between two larger. After which are three Tens, or Decades of small Beads, each decade terminated with a larger one.

ON THE LITTLE CROSS.

O Jesus ! give us thy heart as a pledge of thy love, and as a place of refuge, that we may find therein a secure repose during our life, and a sweet comfort at the hour of our death. *Amen.*

ON THE GREAT BEADS.

Thee I adore, praise, and love, O sacred heart of my dear Jesus ! penetrated with grief at the thought of so many offences, which have been hitherto committed against thee in the most holy sacrament of the altar. I offer up to the most amiable heart of thy most beloved Mother, with the merits of the saints, in satisfaction thereof. *Amen.*

ON THE SMALLER BEADS.

O sacred heart of Jesus, burning with the love of us! inflame our hearts with the love of thee. *Amen.*

**A PRAYER TO THE ETERNAL
FATHER.**

O Eternal Father! let me offer up unto thy mercy the sacred heart of thy well-beloved Son, even as he offered up himself as a sacrifice to thy justice. Accept in my behalf all the desires, sentiments, affections, motions, and all the actions of this sacred heart: they are mine, because it was immolated for me: they are mine, because for the future I am resolved to possess nothing but what is peculiar to it. Receive, then, the merits of this sacred heart in satisfaction for my sins, and in thanksgiving for the benefits conferred upon me. Receive them, O Lord! as so many motives of granting thy servant those peculiar graces he stands in need

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of but particularly the gift of final perseverance. Receive them as so many acts of love, adoration, and praise, which I now offer to thy divine Majesty. This sacred heart, this heart can only love, honour, and glorify thee as thou deservest to be loved, honoured, and glorified. *Amen.*

AN ASSOCIATION IN HONOUR OF
THE SACRED HEART, FOR THE
FRIDAYS OF THE MONTH.

THIS association is an assembly or agreement of some pious and virtuous people, who, in order to honour the sacred heart, and to make some atonement to it, agree among themselves to perform some particular practice of devotion each Friday of the month.

2. The association under our present consideration, is one of the many devotions practised with great advantage in honour of the sacred heart, it being experimen-

tally certain that God Almighty heaps his distinguished favours on such, as are thus concerned to honour him.

3. The number of devout persons composing this association may be more or less, as they shall judge convenient.

4. The choice of these practices, which are to be found in the second part of this book, may be made in the following manner.

Let there be as many billets folded up as there are persons who compose this association : on the inside of each of these must be wrote some particular practice. The whole being mixed together, each draws one billet for himself, and engages himself to offer up on the Fridays of the following month, to the sacred heart, that practice which has fallen to his lot.

5. The choice must be made regularly on the last Thursday of the expiring month, or on the following Thursday.

6. Every associate should have in his house or chamber a picture of the sacred heart. The advantage amongst others is this : should any one in particular be hindered from visiting the blessed sacrament, he may before this picture acquit himself of the obligation he has involuntarily taken upon himself. Jesus Christ has given us an instance and proof of how great merit this practice is in his sight. Of this truth the venerable mother Mary Margaret is a witness, as appears in her Life, wrote at large 1729, by that learned and illustrious Prelate, Joseph Languet, at that time Bishop of Soissons, and pronounced afterwards to the Archbishop of Sens. Our blessed Redeemer spoke to her, as is related in the said Life, as follows.

“ I am much pleased with the devotion the faithful show for my heart, and for this reason I desire the picture thereof may be drawn

and exposed, that by this so amiable a representation the hearts of men may be softened into repentance. I promise that such as, in a more particular manner, honour this picture, shall partake more amply of those graces with which my heart is replenished."

7. The virtues of the greatest estimation, as most dear to the sacred heart of Jesus among the associates, must ever be *Meekness and Humility*, and the vices opposite to these must be had in equal detestation.

8. In general they must bear a truly Christian charity for each other, and fly all animosity and aversion.

9. Let each one ask from time to time, through the merits of the sacred heart, that God would protect their fellow associates from all evils spiritual and temporal, and that he would pour down his choicest blessings on them, not

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in life only, but more particularly at the hour of their death.

10. Nor must their charity end with life. This ought to continue even beyond the sepulchre, and the living endeavour to assist their deceased brethren by their holy prayers.

If, then, devout reader ! this sacred heart of Jesus is really an object of your affections, as no doubt it ought to be, make up amongst those with whom you live, your family, friends, and domestics, a small association of this nature, and take my word for it Almighty God will look with a propitious eye both on you, and this your assembly.

FIVE VISITS TO THE BLESSED SACRAMENT IN HONOUR OF THE SACRED HEART.

IN the *first*, thank the eternal Father for having given us his only Son in the divine Eucharist, and offer up to him the

sentiments of the sacred heart of Jesus, in acknowledgment of so great a favour.

In the *second*, return thanks to Jesus Christ for having instituted this adorable mystery, and for all the favours he has done us in the work of our redemption; as also for having been pleased to make his sacred heart known to us in these latter days.

In the *third*, thank our blessed Redeemer for all the benefits we have received from him in the blessed Eucharist, and ask of him, that all his designs may be most perfectly accomplished in us.

The *fourth* shall be, in order to be in our hearts before the sacred heart all the sacrilegious communions which have hitherto been made, and to deplore all the injuries, ingritudes, contempts, disorders, and irreverences, which have hitherto been committed. If you have shared in these crimes, enter into yourself, and thank Jesus

Christ that he has not cast you headlong into hell, nor delivered up your soul to the devil, as he did that of Judas. You must also make this visit to consecrate yourself entirely to the honour and glory of this sacred heart.

The *fifth* ought to be expressly, to adore the sacred heart of Jesus in all the churches of the world where he resides.

HOLY COMMUNION.

THE devout client of the sacred heart, finding himself fired with the love and surrounded with the bounties of this amiable Saviour, most ardently pants after the happiness of enjoying him by the closest union. Repair, then, O devout soul! to the holy communion. Go thither with a view to honour and glorify this divine heart, to obtain the graces necessary to keep you from sin, to practise virtue, and to attain to that degree of sanctity to which

Almighty God means to raise you. "Ask all these graces with confidence," says St. Bonaventure. Can he deny you any thing, who imparts to you himself? When the happy moment approaches in which you are about to communicate, imagine you hear this sacred heart addressing you in the following manner: "Come to me, O sinner! that thou mayest ever renounce sin. Come, O afflicted soul! in order to receive comfort. Come, O poor and indigent creature! that thou mayest be admitted to the possession of my Father's kingdom. Come, O faithful spouse! that thou mayest unite thyself to thy heavenly Bridegroom." Then answer him thus: "I joyfully embrace, O most adorable heart! thy kind and tender invitation. I come, to be filled with the love of thee, and to live by thy life. I come to lose myself wholly in thee, and to live entirely for thee. Behold I open to thee

the gate of my poor and wretched heart. Open thou thine to receive mine in it. David called thee *the God of his heart*; be thou the God of mine, and the sole master of it for ever."

After having communicated, imagine that the Son of God pours down the torrent of his graces into your soul, to raise it to life, and say within yourself, *It is not I that live, it is Jesus Christ who liveth in me.* Make an entire sacrifice of yourself to him, as an atonement for having so long and so obstinately refused him your heart; and should you still feel any reluctance in giving it quite up, beseech him, that by a total change and conversion thereof, he would add one miracle more to the many he has already wrought. At parting, leave your heart as a pledge at the foot of the cross, unite it to the heart of the God of love, who resides on the altar as on the throne of his mercies, to re-

ceive our tribute of adoration, and to distribute his grace.

THE FOLLOWING FIVE ACTS TO BE PERFORMED AT CERTAIN TIMES, BY SUCH OF THE ASSOCIATES TO WHOSE LOT THEY SHALL FALL.

THE ACT OF ADORATION.

ADORABLE heart of Jesus, hypostatically united to the Eternal Word! ever present in the holy Eucharist, receive my homage and the tribute of adoration which I here bring, prostrate at the throne of thy glory.

Mayest thou ever be revered and adored by all creatures; may the raising of hands, bending of knees, prostrations of body, practised in our devotions, may the prayers, vows, and sacrifices of thy servants be ever agreeable and acceptable to thee. May the angels in heaven ever adore thee, and may the hearts of all the faithful, especially that of the most blessed Virgin, ever breathe out

in thy honour a most sweet odour and perfume of love, esteem, and respect.

Sweet Jesus ! receive this act of adoration. May it be acceptable in thy sight from my hands, and those of thy servants of this association, whom I particularly recommend to thee. *Amen.*

THE ACT OF THANKSGIVING.

MOST munificent heart of Jesus, hypostatically united to the Eternal Word ! ever present in the holy Eucharist, receive my homage and the tribute of thanksgiving which I here bring, prostrate at the throne of thy bounty.

In the joy of my heart I return thee thanks for all thy favours. Ye creatures of God ! brought forth from your nothing ; ye children of men created, redeemed and sanctified, praise and magnify your great Benefactor : but chiefly thou, O immaculate and most pure Vir-

gin! preserved from all spot and blemish, enriched with the fullness of grace, exalted above the nine choirs of angels, and next in dignity to the throne of God, extol, praise, and glorify this munificent dispenser of all good gifts.

May thy name, O most bountiful God! be ever blessed; may thou be ever praised, and may thy bounty be ever glorified.

Sweet Jesus! receive these my thanks. May they be acceptable in thy sight from my hands, and those of thy servants of this association, whom I particularly recommend to thee. *Amen.*

THE ACT OF LOVE.

MOST amiable heart of Jesus, hypostatically united to the Eternal Word! ever present in the holy Eucharist, receive my homage and the tribute of love which I here pay, prostrate at the throne of thy charity.

Be thou ever, O sacred heart! obeyed and loved by all creatures, even as man is always cherished and loved by thee, Thou hast settled thy affections upon him, and with him thou hast ever desired to dwell. O that I could love thee as thou deservest, and as thou art loved by the angels and saints in heaven; at least with a love, if not corresponding to thy favours, equal however in some measure to the greatness of the obligation I lie under. Ye Cherubim and Seraphim! ye thrice happy citizens of the heavenly Jerusalem! and principally thou, O most pure Virgin Mother! supply by thy love whatever is wanting to mine. May thy goodness, O Jesus! be ever praised, magnified and exalted: mayest thou ever reign as King, Lord, and Sovereign over all hearts, and may thy amiable heart draw all hearts to thee.

Sweet Jesus! receive this act

of love. May it be acceptable in thy sight from my hand, and those of thy servants of this association, whom I particularly recommend to thee. *Amen.*

AN ACT OF ATONEMENT FOR SIN.

MOST compassionate heart of Jesus, hypostatically united to the Eternal Word! ever present in the holy Eucharist, receive my homage, and the tribute of atonement for sin which I here pay, prostrate at the throne of thy justice.

What have we hitherto been doing, my God? thou hast bestowed on us most signal favours, even to the surprise of heaven itself, and these without any merit on our part, even while we offended thee; and as thou lovest us beyond measure, so without measure thou continually heapest thy blessings upon us. For all these what return have we made? what in-

gratitude have we not shown ? O God of pity and compassion ! cast the eye of thy mercy on our present repentance, or rather look not on us ; look on the blessed spirits in thy heavenly court, and especially on the ever faithful Virgin ; look on thy devout servants, who always obey thy commands, hearken to thy inspirations, and follow thy directions. These will intercede with thee in our behalf, these will atone for our sins, plead our cause, and obtain pardon for past neglects. These will keep us firm and unalterable in our present purposes and resolutions of loving and serving thee more fervently hereafter.

Sweet Jesus ! receive this act of atonement for sin. May it be acceptable in thy sight from my hands, and those of thy servants of this association, whom I particularly recommend to thee. *Amen.*

THE ACT OF PETITION.

MOST bountiful heart of Jesus, hypostatically united to the Eternal Word! ever present in the holy Eucharist, receive my homage, and the tribute of prayer which I here offer, prostrate at the throne of thy mercy.

To whom, my God! can I address my petition with equal confidence? Thy care watched over me from all eternity; in time thy indulgence drew me out from my non-existence; thy goodness preserves me every moment of life, and thy munificence supports, feeds, and nourishes me. But still, my Lord and Creator! I am environed with a world of enemies, who continually disturb the quiet and peace of my mind interiorly, and exteriorly assault my weakness with violence. I am tempted to cry out a thousand times in the day: *Save us, O Lord! we perish.* Open then a sanctuary into which

I may retire ; a refuge, where I may be covered against the attacks of my enemies ; an harbour, where after escaping from the tempestuous waves, I may repose.

Thou hast granted the sacred heart of Jesus unto us, and in it thy servants have found all these advantages.

The associates of the sacred heart have a particular right and title to this holy and safe retreat ; give them then a distinguished place in it. Thou, O Virgin Mother ! enforce my petition by thy powerful mediation.

Sweet Jesus ! receive this my prayer ! May it be acceptable in thy sight from my hands, and those of thy servants of this association, whom I particularly recommend to thee. *Amen.*



FOUR-AND-TWENTY ACTS OF ADORATION TO JESUS IN THE BLESSED SACRAMENT, BY WAY OF REPARATION FOR ALL THE OFFENCES COMMITTED AGAINST HIM BY MANKIND.

JESUS, my Lord and my God, ever adorable! O that I could be present in all the churches throughout the universe, where thou art not adored as thou oughtest to be, and where thy inflamed love is not repaid with a gratitude worthy thy Majesty! I fly at least in spirit to these holy places, now profaned, and offer on thy altar there all the love and adorations of thy holy Mother, in compensation for the injuries ever done thee by the Jews, by heretics, and bad Christians. *Eternal praise be to the ever blessed Sacrament of the Altar.*

2. O Jesus, true Sun, that enlightens the church, and raises into a flame the hearts of thy ser-

vants ! I adore thee, and to repair the sloth, indifference, and tepidity of so many religious persons, who though favoured with the aspect of so burning a luminary, remain cold, insensible, and inanimate, I offer up to thee all the inflamed desire of the Seraphim. *Eternal praise, &c.*

3. I adore thee, O eternal Wisdom ! and to repair the gross ignorance which has caused us to offend thee, I offer up to thee all the knowledge of those most enlightened spirits the Cherubim. *Eternal praise, &c.*

4. I adore thee, O most meek and merciful God ! and to repair all the sins of anger, passion and revenge, highly offensive in thy sight, I offer up to thee the peace, mildness, and tranquillity of the Thrones. *Eternal praise, &c.*

5. I adore thee, O Sacrament of Love ! and to repair all the thoughts and criminal desires conceived, even at the very foot of thy altars,

I offer up to thee all the pure affections and chaste desires of the Dominations. *Eternal praise, &c.*

6. I adore thee, O immaculate Lamb! that takest away the sins of the world, and to repair all the irreverences, gazing at dangerous objects, and disrespectful postures during the time of holy mass, I offer to thee the profound respect of the choir of Virtues. *Eternal praise, &c.*

7. I adore thee, O source and origin of all sanctity and innocence! and to repair the abominations committed by wicked priests, who consecrate and receive thee in the state of mortal sin, I offer up to thee the profound adorations and holiness of the Powers. *Eternal praise, &c.*

8. I adore thee, sovereign Lord of the universe! to whom all knees, both in heaven and earth, should bend, all reverence be paid, and in order to repair the many

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blasphemies against thy honour, I offer up to thee the praises and homages of the Principalities.

Eternal praise, &c.

9. I adore thee, Saviour of the world ! to whom all fidelity and glory is due, and to repair the sacrilegious communions, and treacheries of so many false consciences, I offer up to thee the fervent and faithful zeal of the Archangels.

Eternal praise, &c.

10. I adore thee, the delight of heaven and earth ! and to repair the neglect, indifference, and contempt mankind shews of that amorous invitation, by which thou callest them to thy sweet embraces in the holy eucharist, I offer up to thee the ready obedience, content, and happiness of the Angels.

Eternal praise, &c.

11. I adore thee, never-failing Bounty and Goodness ! and to repair man's offensive diffidence in thy tender mercy, I offer up to

thee the steadfast reliance and assurance of the holy Patriarchs in thy promises. *Eternal praise, &c.*

12. I adore thee, most amiable Jesus! and revere the sacred mystery of the blessed Eucharist, revealed by thy divine word, taught by the Church, and proved by miracles; and to repair the doubts men have had of thy real presence in the holy sacrament, I offer up to thee the due submission shewn by the Prophets to the divine oracles. *Eternal praise, &c.*

13. I adore thee, most tender and most amiable of all Fathers! and to make reparation for the errors and infidelities of thy own children, I offer up to thee the faith of the Apostles. *Eternal praise, &c.*

14. I adore thee, most loving Shepherd! pattern of true charity; and to make reparation for the designs of revenge conceived in defiance of thy divine prohibitions, I offer up to thee the patience and

prayers of the Martyrs in favour of their persecutors. *Eternal praise, &c.*

15. I adore thee, inexhaustible Fund of Treasures! and to make reparation for all the robberies committed in thy churches, I offer up to thee the rich and bountiful donations of thy devout servants. *Eternal praise, &c.*

16. I adore thee, O most watchful Advocate! and to make reparation for the many negligences of those, who have any authority in the Church to correct the abuses and irreverences there committed against thee, I offer up to thee the exact attention and careful solicitude of holy Bishops and Prelates. *Eternal praise, &c.*

17. I adore thee, O God of infinite Majesty! and whom we can never sufficiently adore and reverence; and to make reparation for all the impious oaths pronounced against thee, I offer up to thee all the pious discourses made in thy

honour by the holy Doctors of the Church. *Eternal praise, &c.*

18. I adore thee, most hidden and most humble Divinity! and to make reparation for all the contests, disputes, punctilios of honour, and scandal, by which thou hast been offended, I offer up to thee the humility of the holy Confessors. *Eternal praise, &c.*

19. I adore thee, eternal Priest! whose delight is to offer sacrifice, and to make reparation for the insults and affronts done to thy priests, religious, and virgins, I offer up to thee thy own invincible patience, together with the true and fervent zeal of all good Priests and apostolic Preachers. *Eternal praise, &c.*

20. I adore thee, true Bread of angels! and to make reparation for the sins committed against thy command of abstinence, I offer up to thee the fasts and temperance of the holy Anchorets. *Eternal praise, &c.*

21. I adore thee, O God of all purity ! and to make reparation for all the sins which have hitherto been committed against the virtue of purity, I offer up to thee the modesty and penance of all holy religious men and women. *Eternal praise, &c.*

22. I adore thee, amiable Spouse of our Souls ! and to make reparation for all the lukewarmness and indifference shewn by many, particularly in time of holy communion, I offer up to thee the raptures and extasies of holy Virgins. *Eternal praise, &c.*

23. I adore thee, most worthy object of the love and affection of men and angels ! and to repair the profanations committed in thy churches by the effusion of so much innocent blood, as also to make some atonement for the poor and indigent manner thou art entertained there, I offer up to thee the piety of all the blessed Saints, and the distress and want in which

thy persecuted servants were in.
Eternal praise, &c.

24. I adore thee, Son of the ever glorious Virgin ! and to make a general reparation, as much as lies in my power, for all the indignities thou hast suffered from men since the institution of this adorable mystery, I have recourse to thy holy Mother, looking upon her as, under thee, the greatest and most secure refuge of sinners.

O Queen of heaven and earth ! hope of mankind, who adorest thy divine Son incessantly, I entreat thee, that since I have the honour to be of the number of thy children, thou wouldst interest thyself in our behalf, and make satisfaction for us, and in our name, to our eternal Judge, by rendering to him the duties we ourselves are incapable of performing. Amen. *Eternal praise, &c.*

Will you let me, devout soul, recommend to your piety another.

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most easy practice. You have perhaps a number of friends, and those equally engaged with you in this holy devotion. Take to yourself some of these acts, divide the others amongst these your friends. Let each recite daily, and offer up to God the acts he has taken; nothing can be more agreeable to the amiable and offended heart of your divine Saviour, or more satisfactory for so many offences daily committed against him.

**A PRAYER TO IMPORE THE
GRACE OF WORTHILY RECEIVING
THE BLESSED SACRAMENT
AT THE HOUR OF DEATH.**

THROUGH thy adorable heart I bless and praise thee, my Lord and my God! for having so often admitted me to participate of the divine food of thy precious body and blood, and comforted me with thy sweet and blessed presence in the most holy sacrament

of the Eucharist. May every creature celebrate thy praise, O merciful and loving Redeemer! for having bequeathed to thy children so inestimable a legacy. But lest, on account of my sins, thou shouldst reject my praises, be pleased, O my God! to accept in conjunction with them, the canticles of immaculate praise which the choir of angels and blessed spirits incessantly sing forth to thy glory.

Vouchsafe, O glorious Jesus! that after making a perfect act of contrition, and a sincere confession of my manifold sins, I may at the hour of death humbly adore and devoutly receive thee present in the blessed sacrament of the altar, as a sweet viaticum for my support and comfort in my awful passage to eternity; and that having obtained a full and complete pardon of all my sins, I may close the last scene of my mortal life in the true faith and communion of

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thy holy Catholic Church, and in perfect love and charity with all mankind. Amen. Sweet Jesus! Amen.

**A MEDITATION FOR THE FEAST OF
THE SACRED HEART, AND FOR
THE FRIDAYS OF THE MONTH.**

CONSIDER, first, that the heart of Jesus, by its intimate union with the Divinity, and on account of its own divine perfections, draws all the complacency of the eternal Father, and is worthy of the respect and adoration of all creatures. What obligation then can be more urgent for us, than to pay all kind of respect which we are capable of, to a heart which is deserving of infinitely more than we can offer? What more just, than to endeavour to atone by our respect and reiterated homage for the irreverences, abuses, and sacrileges, with which we have perhaps to reproach ourselves with

regard to this divine heart? But we must not stop here; we must moreover have a lively sense of the offences and ingratitude of others, and endeavour to atone for them as much as lies in our power. Nor must we be satisfied with our own atonement; we must aspire and contribute, as far as we are able, to excite all creatures to join us in so just and so holy a duty.

O adorable heart of my amiable Jesus! I adore thee with the most profound homage I am capable of; I beg thy pardon for all my past offences, irreverences, and sacrileges; I acknowledge their injustice and enormity; I beg thy pardon also for all the sins and ingratitude which have hitherto ever been committed against thee: I most humbly beseech thee to accept my homage and the ardent desire I have to love and honour thee, and grant that I may live to see thee known, adored, and loved by all creatures.

Consider, secondly, the infinite obligations we lie under to the sacred heart of Jesus for the love he bears us, and for the inestimable gift he bestows on us in himself in the blessed sacrament of the altar. We ought to be ever grateful, ever mindful of so great a favour; and yet how few are there who ever think of it; how few who ever return him thanks for it? How happy should we be, if, incapable as we are of offering him any thing which is not infinitely inferior to what he has done for us, we knew how to benefit by his goodness, which induces him to be satisfied with the sincere offering up to him of our own hearts, and yet by a monstrous ingratitude we refuse even to grant him what he asks, when it is not in our power to grant him what he deserves.

I am penetrated with confusion and sorrow, my amiable Jesus! when I reflect that I have hitherto lived so forgetful of thy benefits,

and so careless in returning thee my thanks. It grieves me to think how unjust I have been in refusing thee my wretched heart. Alas ! my adorable Saviour ! wilt thou deign now to accept it ? It is truly humbled and contrite. I will for the future rather forget my right hand and my own heart, than forget thee. I will invite all creatures to unite their thanks with mine, and to repair with me our past ingratitude ; and I will not omit to beseech thee, that through the merits of thy adorable heart, we may, after having loved and served thee in this life, sing eternally thy mercies in heaven. *Amen.*

Consider, thirdly, that the sacred heart of Jesus is the most perfect of all hearts, and the only one which ought to serve as a model to all others ; our hearts cannot have any claim to eternal happiness, but in as much as they have conformity and resemblance with the heart of Jesus. O ! that we could

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but seriously reflect on this truth ; that we would but consider what a happiness it is for us to have any likeness to Jesus Christ; how humble should we be? how patient, how ready to forgive injuries, and to love our enemies, of which Jesus has given us so great an example! Happy they who, by a sincere devotion to the sacred heart, constantly apply themselves to imitate the virtues of this divine heart.

I beseech thee, my amiable Saviour! to bless with thy grace the endeavours of those whom thou hast inspired with zeal for the devotion to thy amiable heart. May it be more and more propagated among the faithful, and may they acquire by this means such a conformity with thee, who art the model of the elect, that they may deserve to be partakers of the glory which thou enjoyest in heaven.
Amen.

MOST AMIABLE HEART!

Beloved object of our most tender affections! may all honour, glory, love and benediction be ever given to thee. Be thou our comfort in adversity, our guide in prosperity, our safety in dangers, and protection against all our enemies, visible and invisible. *Amen.*

THE RULES OF THE ASSOCIATION OF THE SACRED HEART.

1. **T**HE end of this association is, with the grace of God, to revive continually and nourish in our souls, the love of Jesus Christ, excited by the excess of his love for us. The heart, in general, is the most expressive symbol and incentive of love; that of Jesus Christ in particular, as under our present consideration, naturally calls back to our memory his boundless charity, and animates us, as much as may be, to a fixed re-

solution and desire of repairing the outrages committed daily against him in the adorable sacrament of the altar.

2. For your becoming a member of this association, it is required that your name be registered in the book where the association is kept, and that you go to communion on the day of your admission, in order to gain the plenary indulgence granted on that solemn occasion, and to take up the spirit of this devotion, by consecrating yourself solemnly to the divine heart.

3. The associates should be particularly careful and studious in frequently uniting themselves in mind with the sacred heart of Jesus, by means of repeated acts of *Faith, Hope, Charity, Contrition, &c.*

4. Let no day pass without some offering or prayer in honour of this adorable heart. One of the following acts as a token of

your allegiance and the distinctive mark of the association ought never to be neglected.

“ Adorable heart of my Jesus! living Source of all Grace and Model of Perfection, sanctify every moment of my life, and especially that of my death. -

“ Heart of Jesus! have mercy on us. Heart of Jesus! burning with the love of us, inflame our hearts with the love of thee.

“ May the adorable heart of Jesus live and reign over all hearts.

“ Heart of Jesus, infinitely pure! grant us purity of body and heart!”

5. Every Friday, but in particular the first Friday of each month, should be set aside and appropriated by the associates as a day of humiliation and atonement to Jesus Christ for all the injuries and indignities whatsoever received by him in the adorable Eucharist. Some particular acts of devotion, as the reparation of tro-

nour, the litany, or what else your own piety may suggest; some small sacrifice of your humour, victory over your passions, or mortification, may very deservedly be recommended; some self-denial, or alms, may be proper to take place on such an occasion.

6. All should, if they can conveniently do it, approach the holy sacraments of penance and the eucharist on the feast of the Sacred Heart: on this solemn festival, besides the ordinary prayers on such occasions, each one should repeat with new fervour the act of consecration to the divine heart, the reparation of honour, &c.

7. Besides the above mentioned communion, two communions in particular should be yearly observed; the one in behalf of the living members of this association, the other for the relief of the deceased brethren; and in their other prayers and devotions they should often remember and re-

commend to God, both this and the other associations of the sacred Heart, and endeavour all they can to draw on each one a large share of those blessings and graces, which flow continually from this adorable heart.

8. Finally, let every one of this association make it his chief business, and endeavour to draw from the sacred heart of Jesus, a most reverential and tender affection towards our dear Lord and Saviour in the holy Eucharist, an efficacious desire of his own proper sanctification, and a well-governed zeal and solicitude for that of his neighbour, united with him in the same devotion, and under the same bonds and rules of charity, promoting, according to his power, but with prudence and discernment, the same holy practices to the greater glory of the sacred and adorable heart of Jesus Christ, inflamed with an ardent zeal for the honour of his eternal Father, and the salvation of mankind.

“ Though the above rules and regulations oblige not of their own nature, under any sin whatsoever, yet the associates, we persuade ourselves, will not on that account be less exact in the performance of what the rules prescribe, or less faithful in their purposes entered upon between God and their own consciences.”

May the sacred heart of Jesus ever live, be praised and adored.

LETTERS PATENT OF AGGREGATION.

WE Brother FRANCIS of S. REGINALD, Prior of the venerable Arch-confraternity of the sacred Heart of JESUS at ROME,

To our beloved in Christ, the associates in the sacred heart of Jesus, the faithful of either sex, who are any ways British subjects, or descended from them, wheresoever they dwell; greeting in our Lord.

WHEREAS his Holiness of pious memory, Clement the

XII. has by sundry decrees, viz. by one of the 7th of March, 1752, another of the 28th of February ditto, and a third of the 12th of June, 1736, granted many favours and privileges to our Arch-confraternity of the sacred heart; and among the rest has empowered it to unite and associate to itself any particular confraternity of the sacred heart, extant any where out of Rome, and to impart to it all and every indulgence, grant or release of the canonical penance due to sins, that has at any time been heretofore granted to this our arch-confraternity, by his said Holiness.

And whereas a confraternity of the sacred heart, erected in the church or domestic chapel of the English Fathers of the society of Jesus at Bruges, has applied to us, through its solicitor in Rome, Signor Joseph Monionelli, in order to obtain leave to be thus associated to ours, and to share in all its

privileges and grants: we have thought fit, considering the many good works of piety, penance and charity performed in that confraternity at Bruges, (which as to all essentials is modelled upon the same plan as ours) to unite and associate to it our arch-confraternity, pursuant to the power given us for this purpose by the holy See; and we grant to it and its members all the indulgences and particular favours mentioned in the Popes' briefs, still keeping within the terms of the decree of Clement VIII. which directs such associations and communications of spiritual treasures.

Moreover, besides the indulgence and special favours set down in the above-mentioned papal grant, we impart to the said confraternity a share in all the masses, prayers, mortifications, pilgrimages, and other good works performed throughout the whole world by the several religious

orders of Benedictins, Bernardins, Dominicans, Franciscans, Carmelites, Theatins, and Fathers of the Society of Jesus, pursuant to the power we have received thereunto from the superiors of the said orders, as may be seen in the authentic deeds belonging to our arch-confraternity, and lodged in our archives.

For the proof whereof we have caused the present deed, signed by our own hand, to be underwritten and published by the secretary of our arch-confraternity, and to be sealed with the seal thereof.

Given at Rome, in the usual place of our congregation, the 30th of January 1767, in the 9th year of his present Holiness Clement the XIIIth's Pontificate, formerly our fellow associate, and now our most liberal father and protector.

Br. Francis of St. Reginald, Prior.

Br. Philip of St. Joseph of Callasantio, Secretary.

Registered, book the first, page 63, No. 38.

THE APPROBATION OF THE BISHOP OF BRUGES.

WE permit the publishing of these letters of aggregation, still with due regard to be paid to the decree of Clement the VIII. *Quacumque à sede Apostolica*, and we approve of the choice made by the associates, of the Friday, after the Octave of *Corpus Christi*, for the principal feast of the association, in order to gain the plenary indulgence, and of the first Sunday in Advent, the second Sunday after the Epiphany, the third after Easter, and the first Sunday of October, to gain the indulgence of seven years, and of so many Quarantains, or forty days.

Given at Bruges, in our episcopal Palace, the 20th of March 1767.

By the order of his Lordship
the Bishop of Bruges,
C. Beerenbrock, Secretary.

A Petition that British Subjects might partake of the advantages of this institution, though remote from, and unable to attend in the Chapels appointed for the Association.

Holy Father,

THE president, and the members of the Confraternity of the most holy heart of Jesus, instituted for the subjects of Great Britain, of both sexes, in the chapel of the English seminary at Bruges, in Flanders, and associated to the arch-confraternity of the same title erected in the church of St. Theodore, at Rome, prostrate themselves at your Holiness's feet, and dutifully represent the signal advantages arising from the said Confraternity in the increase of spiritual fervour among the faithful, and desirous to transmit these religious fruits to the latest posterity, humbly supplicate your Holiness to grant, that the members of the

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said confraternity of both sexes, who are not at liberty to visit the aforesaid chapel on the days appointed for obtaining the indulgences granted to the confraternity, may obtain all and every one of them, as if they had personally attended, provided they perform all the other good works prescribed for obtaining the said indulgences.

THE GRANT.

*At the Audience of his Holiness,
Feb. 23d, 1768.*

OUR Holy Father Pope Clement XIII. is graciously pleased to grant the prayer of the petition, and enacts, that such members of the confraternity as have it not in their power to visit the aforesaid chapel on the days appointed for obtaining the indulgences granted to the same, may have the benefit of all and every one of them, provided they

perform all the other religious duties prescribed on that occasion; and his Holiness was pleased to order, that this his concession should be at all times considered as valid without the expedition of a brief.

*Dated Rome, from the office
of the Secretary of the holy
Congregation of Indulgences.*

CARDINAL CALANI,
Prefect.

BORGIA, *Secretary of the sa-
cred Congregation of Indul-
gences.*

THE DECREE. POLAND.

THE greatest part of the Right Reverend Bishops of the kingdom of Poland, and the association of this city, which bears the title of the Arch-confraternity of the most sacred *Heart of Jesus*, having united their instances for a proper office and mass of the most

sacred *heart*; the Congregation of the Sacred Rites, held the 25th January of the current year, well apprised that the devotion of the *Heart of Jesus*, under the favourable aspect and influence of the respective bishops, has been extended through most parts of the Christian world, and frequently honoured by the See Apostolic with thousands of briefs of indulgences, granted to almost innumerable confraternities canonically erected under the title of the *Heart of Jesus*, as also understanding that, by the petition of the said office and mass, nothing more is intended, than an extension of this devotion, and under that symbolical figure, a renewal of the memory of that divine love, with which the only begotten Son of God took on himself our nature, and being obedient even unto death, exhibited himself as he teaches us, a patron of mildness and humility of heart: upon these considerations, at the motion

of his Eminence the Right Reverend Lord Cardinal Bishop of Sabina, having first heard the R. F. D. Cajetan Forti, promoter of faith, *notwithstanding the previous decision on the 30th July, 1729*, the said Congregation judged proper to accede to the supplication of the bishops of the kingdom of Poland, and the above-mentioned Arch-confraternity of this city, reserving to itself in due time the deliberation and approbation of the petitioned office and mass. And this desire of the Congregation, intimated by me to our most Holy Father Clement XIII. Pope, *His Holiness*, having gone through the tenor of the decree, approved of all and each particular of its contents. This day, 6th February, 1765.

*Joseph Maria Peroni, Prefectus,
S. Burghesius, S. R. C. Secretarius.*

In place ✕ of the seal.

THE
DEVOTIONTO THE
SACRED HEART OF MARY.

SECTION I.

AS the adorable heart of Jesus was formed in the chaste womb of the blessed Virgin, and of her blood and substance, so we cannot in a more proper and agreeable manner shew our devotion to the sacred heart of the Son, than by dedicating some part of the said devotion to the ever pure heart of the Mother. For you have two hearts here united in the most strict alliance and tender conformity of sentiments, so that it is not in nature to please the one without making yourself agreeable to the other, and acceptable to both. Go

then devout client, go to the heart of Jesus, but let your way be through the heart of Mary. The sword of grief which pierced her soul, opens you a passage: enter by the wound love has made; advance to the heart of Jesus, and rest there even to death itself. Presume not to separate and divide two objects so intimately one or united together, but ask redress in all your exigencies from the heart of Jesus, and ask this redress through the heart of Mary.

This form and method of worship is the doctrine and the very spirit of God's church: it is what she teaches us in the unanimous voice and practice of the faithful, who will by no means that Jesus and Mary should be separated from each other in our prayers, praises, and affections. This consideration has engaged the sovereign Pontiffs and head Pastors of the Church to give the self-same sanction to the pious practices instituted in honour

of the sacred heart of Mary, as they give to those of the adorable heart of Jesus, both within their proper limits. They both have equally their feasts and solemnities, both their associations, and those too equally enriched with the treasures of the Church, under the liberal dispensation of its governors. Many are the pious and virtuous souls, who have drawn most signal fruit and advantages from these devotions.

Come, then, hardened and inveterate sinner, how great soever your crimes may be! come and behold! Mary stretches out her hand, opens her breast to receive you. Though insensible to the great concerns of your salvation, though unfortunately proof against the most engaging invitations and inspirations of the Holy Ghost, fling yourself at the feet of this powerful Advocate. Her throne, though so exalted, has nothing forbidding, nothing dreadful; her

heart is all love, all tenderness. If you have the least remains of confidence and reliance on her protection, doubt not she will carry you through her own most blessed heart in the most speedy and most favourable manner, to the truly merciful and most sacred heart of her Son Jesus.

***SECTION II.**

ACT OF CONSECRATION TO THE SACRED HEART OF MARY.

O Holy Mother of God, glorious Queen of heaven and earth! I choose thee this day for my mother, my queen, and my advocate at the throne of thy divine Son. Accept the offering, may it be ir-

• This feast has no fixed day. It is solemnized in some churches, with the approbation of the ordinary, on the 8th of February, in others on the 1st of June, and in some churches on Sunday within the octave of the Assumption.

revocable, I here make of my heart. It never can be out of danger whilst at my own disposal; never secure but in thy hands.

Ye choirs of angels, witnesses of this my oblation! bear me up in the day of judgment, and next to Jesus and Mary, be ye propitious to me, should the enemy of my salvation have any claim upon me. Obtain for me at present the gift of a true repentance, and those graces I may afterwards stand in need of for the gaining of life everlasting.

THE LITANY OF THE SACRED
HEART OF MARY.

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God the Father of heaven,
 God the Son, Redeemer of the
 world,
 God the Holy Ghost,
 Holy Trinity, one God,

Ilac, &c.

Heart of Mary,
Heart of Mary according to
the heart of Jesus,
Heart of Mary united to that
of Jesus,
Heart of Mary, organ of the
Holy Ghost,
Heart of Mary, sanctuary of
the Divinity,
Heart of Mary, tabernacle of
a God incarnate,
Heart of Mary, always exempt
from sin,
Heart of Mary, always full of
grace,
Heart of Mary, blessed amongst
all hearts,
Heart of Mary, illustrious
throne of glory,
Heart of Mary, abyss and pro-
digy of humility,
Heart of Mary, glorious ho-
locoust of divine love,
Heart of Mary, nailed to the
cross of Jesus,
Heart of Mary, comfort of
the afflicted,

Pray for us.

Heart of Mary, refuge of sin-
 ners,
 Heart of Mary, hope of the
 agonizing,
 Heart of Mary, seat of Mer-
 cy,
 Lamb of God, who takest away
 the sins of the world, *Spare us,*
O Lord.
 Lamb of God, who takest away
 the sins of the world, *Hear us,*
O Lord.
 Lamb of God, who takest away
 the sins of the world, *Have mer-*
cy on us.
 V. Pray for us, O holy Mother
 of God,
 R. That we may be made wor-
 thy of the promises of Christ.

LET US PRAY.

SWEET Jesus! who tenderly
 lovest the most holy of Virgins,
 and art reciprocally most tenderly
 loved by her, grant, we beseech
 thee, through the intercession of

thy most holy Mother, and by the resemblance her most holy heart bore to thine, that we may ever return due love and affection for her care and tenderness in our regard, who with the Father and Holy Ghost, livest and reignest world without end. *Amen.*

VARIOUS SALUTATIONS AND BENEDICTIONS TO THE HONOUR OF OUR BLESSED LADY.

1. **H**AIL, Mary, daughter of God the Father.
2. Hail, Mary, mother of God the Son.
3. Hail, Mary, spouse of God the Holy Ghost.
4. Hail, Mary, temple of the Divinity.
5. Hail, Mary, beautiful lily of the most resplendent Trinity.
6. Hail, Mary, sweet rose to all the celestial court.
7. Hail, Mary, virgin of virgins,

powerful virgin, full of sweetness and humility, of whom the king of heaven would be born, and of whose milk he would be nourished.

8. Hail, Mary, queen of martyrs, whose soul was pierced with the sword of sorrow.

9. Hail, Mary, lady and mistress of the world, to whom all power has been given, both in heaven and earth.

10. Hail, Mary, queen of my heart, my mother, my life, my sweetness, and my love.

11. Hail, Mary, most amiable mother.

12. Hail, Mary, most admirable mother, full of grace, our Lord is with thee.

1. Blessed art thou amongst women.

2. Blessed is the fruit of thy womb, Jesus.

3. Blessed be thy spouse, St. Joseph.

4. Blessed be thy father, St. Joachim.

5. Blessed be thy mother, St. Ann.

6. Blessed be thy son, St. John.

7. Blessed be thy angel, St. Gabriel.

8. Blessed be the Eternal Father, who has chosen thee.

9. Blessed be thy Son, who has loved thee.

10. Blessed be the Holy Ghost, who has espoused thee.

11. O most happy Virgin, let all that love thee bless thee.

12. Bless us, O holy Virgin, together with thy Son. *Amen.*

THE ACT OF CONSECRATION TO
THE BLESSED VIRGIN.

HOLY Mary, Virgin Mother of God! I, N. N. this day choose thee for my Mother, Queen, Patroness, and Advocate, and I firmly resolve and purpose never to depart, either by word or ac-

tion from the duty I owe thee, or suffer those committed to my charge to say or do any thing against thy honour. Receive me, therefore, as thy servant for ever : assist me in all the actions of my whole life, and forsake me not in the hour of my death. *Amen.*

A NOVENA, OR NINE DAYS DEVOTION TO THE EVER BLESSED VIRGIN.

HAVING, out of devotion, lighted up a wax candle, either in your private oratory or in the church, recite each day the following prayer. The intent is for the obtaining some particular favour.

Incomparable Virgin! chosen by the ever adorable Trinity, from all eternity, to be the most pure mother of Jesus, allow thy servant to remind thee of that ineffable joy thou receivedst in the instant of the most sacred incarnation of our

divine Lord, and during the nine months thou carriedst him in thy most chaste bowels. O ! that I could but renew, or if possible increase this thy joy by the fervour of my prayers ; at least, most tender mother of the afflicted, grant me, under the present pressure, those maternal consolations and that peculiar protection, thou hast promised to such as shall devoutly commemorate this ineffable joy. Relying on thy sacred word, and trusting in thy promises, I humbly entreat thee to obtain from Jesus Christ, thy dearly beloved Son, my request.

Having specified it, say,

MAY this light I burn before thy image, stand as a memorial of the lively confidence I repose in thy bounty. May it consume in honour of that inflamed and supernatural love and joy, with which thy sacred heart was replenished during the abode of

thy blessed Son in thy womb, in veneration of which I offer to thee the sentiments of my heart, and the following salutations.

SAY NINE HAIL MARY'S, AND THEN THE FOLLOWING PRAYER.

MOTHER of my God most merciful! to thee I offer these *Hail Mary's*: they are so many brilliant jewels in the diadem of thy accidental glory, which will remain increasing to the end of the world. I beseech thee, Comforter of the afflicted! by the joy thou receivedst in the nine months of thy pregnancy, to comfort my afflicted heart, and to obtain for me from thy Son, a favourable answer to the petition I make to thy compassionate mercy and benevolence. To this effect I offer to thee all the good works that have ever been performed in the confraternities of thy sacred heart, and other associations in thy

honour. I most humbly entreat thee, on this consideration, and for the love of the sacred heart of Jesus, with which thy own was ever so inflamed, to hear my humble suit and grant my request. *Amen.*

THE PRAYER OF ST. BERNARD.

Memorare.

REMEMBER, O most pious Virgin ! it is a thing unheard of, that thou ever forsakest those who have recourse to thee. Encouraged with this hope and confidence, my most dear mother, I, a most miserable sinner, cast myself at thy sacred feet, humbly begging that thou wilt adopt me as thy son, for ever, and take upon thee the care of my eternal salvation. Do not, Mother of the Word incarnate, reject my petition, but graciously hear and grant it. *Amen.*

212 *Practice of St. Mechtildis.*

A PRACTICE MADE USE OF BY ST.
MECHTILDIS.

Hail Mary.

O Holy Mary, our sovereign Queen! as God the Father, by his omnipotence, has made thee most powerful, so assist us at the hour of our death, by defending us against all power that is contrary to thine. *Hail Mary.*

O Holy Mary, our sovereign Queen! as God the Son has endowed thee with so much knowledge and charity, that it enlightens all heaven, so in the hour of our death illustrate and strengthen our souls with the knowledge of the true faith, that they be not perverted by error or pernicious ignorance. *Hail Mary.*

O Holy Virgin, our sovereign Queen! as the Holy Ghost has plentifully poured forth into

thee the love of God, so instil into us at the hour of death, the sweetness of divine love, that all bitterness at that time may become acceptable and pleasant to us. *Hail Mary.*

“ Our blessed Lady herself taught St. Mechtildis the above-mentioned triple salutation, promising her certain assistance for it at the hour of her death.”

A VOTIVE OBLATION TO ST. JOSEPH, TO CHOOSE HIM FOR OUR PATRON.

O Holy Joseph ! virgin spouse of the virgin mother of God, most glorious advocate of all such as are in danger, or in their last agony, and most faithful protector of all the servants of Mary thy dearest spouse, I, N. N. in the presence of Jesus and Mary, do from this moment choose thee for my lord and master, for my powerful patron and advocate for the obtaining a most happy death, and

I firmly resolve and purpose never to forsake thee, and never to say or do any thing against thy honour. Receive me, therefore, for thy constant servant, and recommend me to the constant protection of Mary, thy dearest spouse, and to the everlasting mercies of Jesus my Saviour ; assist me in all the actions of my life, all which I now offer to the greater and everlasting glory of Jesus and Mary, as well as thine own. Never, therefore, forsake me, and whatsoever grace thou seest most necessary and profitable, obtain it for me now and at the hour of my death, to which I now invite thee, to the end, that whatever now, and at that time, shall not be possible for me to obtain, may, by thy intercession, be bestowed upon me by Jesus, the God of my soul. *Amen.*

THE LITANY OF ST. JOSEPH.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, receive our prayers.

Lord Jesus, grant our petition.

O God the Father, Creator of the world, have mercy on us.

O God the Son, Redeemer of mankind, have mercy on us.

Holy Ghost, Perfecter of the elect have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, spouse of St. Joseph,

St. Joseph, advocate of the humble,

St. Joseph, blessed amongst men,

St. Joseph, confirmed in grace,

St. Joseph, defender of the meek,

St. Joseph, exiled with Christ into Egypt,

St. Joseph, favourite of the King of heaven,

St. Joseph, guardian of the Word incarnate,

Pray for us.

216 *The Litany of St. Joseph.*

St. Joseph, honoured amongst
men,
St. Joseph, idea of humility
and obedience,
St. Joseph, kind intercessor of
the afflicted,
St. Joseph, lily of chastity and
temperance,
St. Joseph, mirror of silence
and resignation,
St. Joseph, nursing father to
the Son of God,
St. Joseph, obsequious servant
to the Son of Mary,
St. Joseph, patron of the in-
dustrious and innocent,
St. Joseph, quintessence of all
virtue,
St. Joseph, ruler of the family
of Jesus,
St. Joseph, spouse of the ever
blessed Virgin,
St. Joseph, theatre of all glo-
rious privileges,
St. Joseph, union of all Chris-
tian perfections,

Pray for us.

O Lamb of God, that takest away the sins of the world, spare us, O Lord.

O Lamb of God, that takest away the sins of the world, hear us, O Lord.

O Lamb of God, that takest away the sins of the world, have mercy on us.

V. Pray for us, O holy Joseph.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

ASSIST us, O Lord, we beseech thee, by the merits of the spouse of thy most holy mother, that what our possibility cannot obtain, may be given us by his intercession, who livest and reignest with God the Father in the unity of the Holy Ghost, world without end. *Amen.*

✠ AN ACT OF FAITH.

O My God ! I firmly believe all the sacred truths the Catholic.

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Church believes and teaches, because thou hast revealed them, who neither canst deceive nor be deceived.

✠ AN ACT OF HOPE.

O My God! relying upon thy goodness and promises, and power to fulfil them, I hope to obtain pardon for my sins, and life everlasting, through the merits of Jesus Christ, and by the intercession of his blessed mother and the saints.

✠ AN ACT OF CHARITY.

O My God! I love thee above all things, with my whole heart and soul, purely because thou art infinitely amiable and deserving of all love; I love also my neighbour as myself for the love of thee; I forgive all that have injured me, and I ask pardon of all I have injured.

Indulgences granted to those who shall piously, devoutly, and from their heart, make the Acts of the three theological Virtues, Faith, Hope, and Charity.

“ **H**IS Holiness Pope Benedict XIV. observing how useful, and even necessary, the acts of the three theological virtues, *faith, hope, and charity*, are to eternal salvation; in order to excite all the faithful of both sexes to the exercise of these same acts, after having taken the advice of the sacred Congregation charged with the care of indulgences and holy relics, has most graciously confirmed the indulgences granted by Benedict XIII. of pious memory, the 15th of January, 1728, for the aforesaid acts, viz.

“ 1. A plenary indulgence, with the liberty of applying it to the souls of the faithful departed, which may be gained every month, by those who, during that space,

K 2

shall every day make the aforesaid acts, piously, devoutly, and from their heart; provided that on the day they would gain it, the particular time being left to each one's choice, being truly penitent, and having received the sacraments of penance and holy eucharist, they shall pray as it behoves, for concord amongst Christian princes, the extirpation of heresies, and the exaltation of our holy Mother the Church.

“ 2. A plenary indulgence also at the hour of death.

“ But to engage the flock committed to his charge, to a frequent repetition of the above mentioned acts, his Holiness Benedict XIV. has most liberally extended to each repetition, the indulgence of seven years, and of as many quarantines, or forty days, which may also be applied to the souls of the faithful departed, and which his predecessor had granted but for once a day.

“Moreover, his Holiness has declared, that all the aforesaid indulgences should not be annexed to the pronouncing of certain determinate words, but that every one is at liberty to use any form, provided he expresses the proper motive of each of the three theological virtues. Given the 28th January, 1756. Signed, Fr. L. Card. Portocarrero, prefect. The place of the seal. A. E. Vicecomes, secretary of the congregation of indulgences.”

A short and daily Exercise for the suffering souls in Purgatory ; to which is added a Prayer for those who are in the Agony of Death.

SUNDAY.

O Lord Jesus Christ ! I humbly beg of you, by the precious blood you spilt in the Garden of Olives, that you will give your blessing to those who are in their agony, and that you will deliver

K 3

the poor souls from purgatory, but especially that which is *the most abandoned*. Conduct it to your glory, where it will praise and bless you for ever and ever. *Amen.*

Our Father, Hail Mary, and *De profundis*, p. 225.

MONDAY.

O Lord Jesus Christ ! I humbly beg of you, by the precious blood you spilt during your cruel whipping at the pillar, that you will give your blessing to those who are in their agony, and that you will deliver the poor souls from purgatory, but especially that which is nearest *its deliverance*. Conduct it to your glory, where it will praise and bless you for ever and ever.

Our Father, &c.

TUESDAY.

O Lord Jesus Christ ! I humbly beg of you, by the precious

blood you spilt at your crowning with thorns, that you will give your blessing to those who are in their agony, and that you will deliver the poor souls from purgatory, but especially that which *suffers the most*. Conduct it to your glory, where it will praise and bless you for ever and ever. *Amen.*

Our Father, &c.

WEDNESDAY.

O Lord Jesus Christ! I humbly beg of you, by the precious blood you spilt along the streets of Jerusalem, carrying your cross on your sacred shoulders, that you will give your blessing to those who are in their agony, and that you will deliver the poor souls from purgatory, but especially that which *is the richest in merit*. Conduct it to your glory, where it will praise and bless you for ever and ever. *Amen.*

Our Father, &c.

K 4

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities : Lord, who shall stand it ?

For with thee there is merciful forgiveness : and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word.
My soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy ; and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give unto them, O Lord.

And may perpetual light shine upon them.

V. From the gates of hell.

R. Deliver their souls, O-Lord !

V. May they rest in peace.

R. Amen.

V. O Lord! hear my prayer.

R. And let my supplication
come unto thee.

THE PRAYER AFTER THE DE
PROFUNDIS.

O God, the Creator and Re-
deemer of all the faithful!
grant to the souls of thy servants
departed, *but especially to that dear
soul I pray for to-day*, the remission
of all their sins, that thro' the help
of pious supplications they may ob-
tain the pardon which they have
always been desirous of: who livest
and reignest, world without end.
Amen.

*A Reparation of Honour to the
Sacred Heart of Mary.*

MOTHER of God most wor-
thy! whose sanctity and
sublime merit surpass the compre-
hension even of the angels them-

selves, how great is the maternal tenderness of thy heart towards mankind? how great thy favours? how unworthy our acknowledg-ment, our gratitude, our return? My very soul is penetrated with grief at the consideration of the many injuries thou receivest from infidels and wicked Christians, by the profanation of the altars dedicated to thy name, by the execrable blasphemies vomited out against thy maternal virginity, sanctity, and integrity; but especially from the anguish with which those sinners load thee, who, heaping sin upon sin against thy divine Son, draw down vengeance and damnation on their own souls; all which redound on thy tender love and compassion. Thus affected, and upon this consideration, I fling myself at thy sacred feet, and, though the greatest of sinners, most unworthy, and least corresponding with the graces I have received, I here enter my protest against such un-

warrantable proceedings, and beseech thee, O Virgin more than martyr, to accept the same as a reparation of honour. Pardon my past offences and indignities, pardon those of mankind. Prostrate in like manner before thee, make us, sinners as we are, sensible of the favours thou hast conferred upon us, and being truly contrite for the past, may we by thy aid and assistance, break the chains of our former thralldom and slavery, live henceforward in thy favour, and in the happy liberty of the children of God. May this our act and deed, O Saviour of the world! as we can do nothing more agreeable to thee, than by shewing our love and gratitude to thy blessed Mother, may it, I say, be approved and confirmed by thy blessing and authority. *Amen.*

A Visit to the Blessed Sacrament in Honour of our Blessed Lady.

ON all the feasts of our Blessed Lady, and, if possible, on every Saturday, the devout clients of the sacred heart should visit the blessed sacrament with the following intention.

1. To return thanks to the blessed Trinity for having chosen from all eternity, and that in a special manner, the blessed Virgin Mary to be daughter of the Eternal Father, mother of God the Son, and spouse of the Holy Ghost. Our blessed Redeemer might have come into the world in what manner he pleased. Return thanks that he would come in our nature, and provide us in the person of his ever blessed mother so powerful an advocate.

2. Having spent some time before the blessed sacrament in sentiments of gratitude and acknowledgment, recite devoutly

thrice *Our Father* and the *Hail Mary*, in thanksgiving to God Almighty for having by his divine decree made so favourable a determination in our regard.

3. Be thankful to Jesus Christ for having adorned the heart of the most holy Virgin with so many extraordinary privileges, equally glorious to her and beneficial to ourselves.

4. After recollecting yourself a little, recite the *Te Deum Laudamus*.

5. Beg of the sacred heart of Jesus the grace of paying to his blessed Mother all the honour and respect which is due to her.

A Prayer to beg Purity of Soul and Body through the Intercession of the Blessed Virgin.

IT is to thee, holy Virgin ! I have recourse, however unworthy of thy goodness. I know thou never abandonest those who call

upon thee with confidence, and that the church does not call thee in vain the refuge of sinners: and this in effect is the only title which is left me to dare to approach to thee, and shall I be so unfortunate as to be the first and only one that thou wilt refuse to hear?

Thou wilt find in me none of those amiable marks by which thou acknowledgest thy true children. Slave of a shameful sin, which tyrannizes over me, I come to humbly beg thy help to break my chain.

Made sensible of the beauty of a virtue I have hitherto abhorred, I desire absolutely to quit a vice which has hitherto pleased me too much, though so highly shameful. Blessed Virgin, obtain for me the grace to hate what I have loved, and to love what I have hated. Make my eyes flow with tears that may efface all the impurities of my life. This miracle is reserved.

to thee, O Mother of Mercy. Renew in me those prodigies of conversions which thou hast formerly wrought, and appear now so seldom in an age so corrupted as ours. The more miserable I am, the more proper object I am of thy compassion: nor can any thing less than a miracle free me from that infamous passion which has over-ruled me till now. This miracle, O sacred Virgin! I beg of thee, by that purity which made thee so agreeable to God, and which drew upon thee the honour of being the Mother of his Son. Let not the price of that blood which thou gavest to the Saviour of men be lost; refuse not to thyself the pleasure of reducing a strayed sheep to that heavenly shepherd. Shew that thou art truly the mother of sinners, and let it not be said that I perished at thy sacred feet, where no one ever found but grace and salvation.

The seven principal Dolours of our Blessed Lady.

OUR blessed Saviour, as is related in the book of the revelations with which St. Bridget was favoured, promised his holy Mother, that whoever should piously commemorate and affectionately compassionate her dolours, and invoke her assistance through the merits thereof, should not quit this world without a true compunction for his sins; that in his afflictions, particularly at the hour of his death, he should find aid and relief; and moreover, that on the motive of her dolours, no favour should be refused to her intercession, if the same was for the real good and advantage of her clients.

An Example.

A Nobleman, who for sixty years of his life past had never had access to the sacraments, and who had given loose to the passions of

his body and mind, and abandoned himself to the slavery of his spiritual enemy, fell sick, and was in the utmost danger of death. Hopes of salvation he had none, and so desperate was his case, that he would not give ear to the salutary advice of his director, or admit into his mind the thoughts of reconciling himself to his Creator, by means of the sacrament of penance. Nevertheless, in the midst of the excesses of so profligate a life, he had never entirely lost sight of some small devotion and regard to the ever blessed Mother of God, Jesus Christ, who manifests the riches of his mercy particularly to such as cast a favourable eye towards her, raised in him so great a compunction for his sins, that entering into himself, and in the utmost contrition of his heart, he three several times in the same day made a general confession of his whole life, received the holy eucharist, and the sixth day after

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died in all peace and quiet of mind, and with the sentiments of joy which flow from a well-grounded confidence in the mercies and bounty of our suffering Redeemer and his sacred passion. In effect, our blessed Saviour revealed soon after his death, to the holy St. Bridget, that the said penitent died in a state of grace, was a blessed soul, and owed his happiness in great measure to the tender affectionate compassion, which he had ever found and nourished in his heart, so often as he heard others speak of the sacred dolours of our blessed Lady, or happened to entertain the memory of them in his mind.

DOLOUR I.—*Holy Simeon's Prophecy.*

MOST afflicted Mother of God! suffer thy servant to remind thee of that grief which wounded and pierced thy sacred heart, when holy Simeon foretold that a sword

should run through thy very soul, prophetically denouncing the excess of torment thou shouldst undergo in the sacred passion and sufferings of thy most beloved Son. I bear a sensible part and feeling in thy affliction, most tender and distressed Mother! obtain for me, from thy divine Son, thro' the merits of this thy anguish, a meek and pure heart in life, and a happy exit in death, under thy maternal care and powerful protection. *Amen.* Hail Mary.

DOLOUR II.—*Herod persecutes the Child Jesus.*

MOST afflicted Mother of God! suffer thy servant to remind thee of that grief which wounded and pierced thy sacred heart, when thou wast forced to take thy Son and fly into Egypt by night in all hurry, in order to avoid the cruel pursuit of the tyrant Herod, who sought his life: many years didst thou remain among these barba-

rous and inhuman people. I bear a sensible part and feeling in thy affliction, most tender and distressed Mother! obtain for me, from thy divine Son, through the merits of this thy anguish, a meek and pure heart in life, and a happy exit in death, under thy maternal care and protection. *Amen.* Hail Mary.

DOLOUR III.—*Jesus is lost at the
Age of twelve Years.*

MOST afflicted Mother of God! suffer thy servant to remind thee of that grief which wounded and pierced thy sacred heart, when thy Son Jesus, the only object of thy affection, at the age of twelve years, was lost in thy journey to Jerusalem. I bear a sensible part and feeling in thy affliction, most tender and distressed Mother! obtain for me, from thy divine Son, through the merits of this thy anguish, a meek and pure heart in life, and a happy exit in death,

under thy maternal care and powerful protection. *Amen.* Hail Mary.

DOLOUR IV.—*Jesus carries his Cross.*

MOST afflicted Mother of God ! suffer thy servant to remind thee of that grief which wounded and pierced thy sacred heart, when the sorrowful tidings were brought thee that thy Son was seized, bound, and inhumanly treated ; but above all, when with thine own eyes thou beheldest him all covered with blood, and fainting under the weight of a heavy cross. I bear a sensible part and feeling in thy affliction, most tender and distressed Mother ! obtain for me, from thy divine Son, thro' the merits of this thy anguish, a meek and pure heart in life, and a happy exit in death, under thy maternal care and powerful protection. *Amen.* Hail Mary.

DOLOUR V.—*Jesus is crucified on Mount Calvary.*

MOST afflicted Mother of God ! suffer thy servant to remind thee of that grief which wounded and pierced thy sacred heart, when with tears flowing from the inmost recesses of thy heart, thou beheldest him crucified on Mount Calvary, pronouncing his last seven words ; but especially, when bowing down his head he rendered his blessed soul into the hands of his Eternal Father. I bear a sensible part and feeling in thy affliction, most tender and distressed Mother ! obtain for me, from thy divine Son, through the merits of this thy anguish, a meek and pure heart in life, and a happy exit in death, under thy maternal care and powerful protection. *Amen.* Hail Mary.

DOLOUR VI.—*Jesus is taken down from the Cross.*

MOST afflicted Mother of God !
suffer thy servant to remind thee of that grief which wounded and pierced thy sacred heart, when Nicodemus and Joseph of Arimathea took down the sacred remains of thy divine Son from the cross, and all disfigured, mangled, and torn with wounds, placed them in thy hands. O afflicted Mother ! what then was the anguish thy heart felt, beholding the sacred body of thy Son, the fruit of thy chaste bowels, in such a state ? how did thy blood run in thy veins, when thou beheldest this sacred body exhausted of all its blood through those sacred openings made in his hands and feet by the nails which fixed him to the cross, and also in his side by the cruel lance, which pierced even to his sacred heart. I bear a sensible part and feeling in thy affliction,

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most tender and distressed Mother! obtain for me, from thy divine Son, through the merits of this thy anguish, a meek and pure heart in life, and a happy exit in death, under thy maternal care and powerful protection. *Amen.* Hail Mary.

DOLOUR VII.—*Jesus is buried.*

MOST afflicted Mother of God! suffer thy servant to remind thee of that grief which wounded and pierced thy sacred heart, when in thy presence the sacred body of thy dearest Son, being embalmed with precious ointments, and wrapped up in a clean white sheet, was put into the sepulchre. I bear a sensible part and feeling in thy affliction, most tender and distressed Mother! obtain for me, from thy divine Son, through the merits of this thy anguish, a meek and pure heart in life, and a happy exit in death, under thy maternal

care and powerful protection.
Amen. Hail Mary.

*The seven joyful Mysteries of the
Life of the ever blessed Virgin.*

THAT the rejoicing and congratulating each day with our blessed Lady on account of the seven joyful incidents, or mysteries of her life, is a devotion both pious in itself and agreeable to her, the following example will shew more effectually than any words we can make use of. St. Anselm is the author from whence we take it.

A holy religious man, among other devotions, was accustomed every day to entertain himself on the seven more signal joys our blessed Lady received, whilst living upon earth; he fell sick, and his sickness soon brought him to extremity. His continual devotion and virtuous life did not render him unsusceptible of the dread

and fear which generally accompany the passage from time to eternity. His mind was under no small perplexity, and himself troubled with apprehensions for the event of that moment. Our blessed Lady appears to him, and comforts him in the following words: "Fear not, my son," says she, "the passage is short: you go from a miserable life to a happy one. Your daily congratulations with me upon the joyful mysteries of my life, have brought me hither; and I now assure you, that soon you shall partake of them in heaven." So unspeakable was the joy and comfort he experienced in his soul upon these words, and the care of so admirable a protectress with regard to her clients, that forgetting his sickness, and insensible of the condition in which he was, and making an effort to fling himself at her sacred feet in thanksgiving for so signal a favour, he expired in the motion,

and no doubt accompanied his benefactress in her return to heaven, and entered upon the possession of that reward she had so graciously promised and procured for him.

St. Bernardin of Sienna, a peculiar client of our blessed Lady, was singularly addicted to this devotion, and recited daily his beads in honour of these joyful mysteries, to which he assures us he stood indebted for all the particular favours and blessings he received from the liberal hand of Almighty God.

Joy I.—*Mary is Mother of God,
and Virgin.*

THREE happy Virgin! suffer thy servant to congratulate with thee for the ineffable joy with which thy sacred heart was replenished, when without loss or detriment to thy virginal purity, thou conceivedst the Eternal Word in thy sacred womb. I rejoice in thy happiness, O blessed Mother! look thou on me in this moment,

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and obtain for me of thy divine Son, thro' thy own merits and thy exaltation to this sublime dignity, a meek and pure heart in life, and a happy exit in death, under thy maternal care and powerful protection. *Amen.* Hail Mary.

JOY II.—*Mary carries the Son of God in her Womb, and is declared blessed among Women.*

THRICE happy Virgin! suffer thy servant to congratulate with thee for the ineffable joy with which thy sacred heart was replenished, when for the space of nine months thou carriedst in thy chaste womb the Son of God, the second person of the adorable Trinity, and wert, by the inspiration of the Holy Ghost, saluted blessed amongst all women, and the fruit of thy womb pronounced blessed. I rejoice in thy happiness, O blessed Mother! look thou on me at this moment, and obtain

for me of thy divine Son, through thy own merits, and thy exaltation to this sublime dignity, a meek and pure heart in life, and a happy exit in death, under thy maternal care and powerful protection. *Amen.* Hail Mary.

JOY III.—*Jesus Christ is born of Mary at Bethlehem.*

THREE happy Virgin! suffer thy servant to congratulate with thee for the ineffable joy with which thy sacred heart was replenished, when the Son of God was born of thee in a stable at Bethlehem. I rejoice in thy happiness, O blessed Mother! look thou on me at this moment, and obtain for me of thy divine Son, through thy own merits and this sublime favour of Heaven, a meek and pure heart in life, and a happy exit in death, under thy maternal care and powerful protection. *Amen.* Hail Mary.

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JOY IV.—*The Magi come to adore
the new-born.*

THREE happy Virgin! suffer thy servant to congratulate with thee for the ineffable joy with which thy sacred heart was replenished, when the Magi from the East arrived at the stable of Bethlehem. They prostrate themselves before thy divine Son, O blessed Mother! and by the offerings they make, and homage they pay, acknowledge him as King, God, and Man. I rejoice in thy happiness, O blessed Mother! look thou on me at this moment, and obtain for me of thy divine Son, thro' thy own merits, and by the joy thou receivedst on this occasion, a meek and pure heart in life, and a happy exit in death, under thy maternal care and powerful protection. *Amen. Hail Mary.*

JOY V.—*Mary finds her Son in the Temple.*

THREE happy Virgin! suffer thy servant to congratulate with thee for the ineffable joy with which thy sacred heart was replenished, when thou foundest thy beloved Son in the temple sitting in the midst of the doctors, hearing them and asking them questions with an admirable wisdom, to the great astonishment of all that were there present. I rejoice in thy happiness, O blessed Mother! look thou on me at this moment, and obtain for me of thy divine Son, through thy own merits and the joyful surprise of this event, a meek and pure heart in life, and a happy exit in death, under thy maternal care and powerful protection. *Amen. Hail Mary.*

Joy VI.—Mary sees her Son triumphant over Death.

THREE happy Virgin! suffer thy servant to congratulate with thee for the ineffable joy with which thy sacred heart was replenished, when thy divine Son, environed with glory, and triumphant over death, and the ignominy of his passion, appeared to thee comforting thy soul. I rejoice in thy happiness, O blessed Mother! look thou on me at this moment, and obtain for me of thy divine Son, through thy own merits and the glory of that day, a meek and pure heart in life, and a happy exit in death, under thy maternal care and powerful protection. *Amen. Hail Mary.*

Joy VII.—Mary is Queen of Heaven and Earth.

THREE happy Virgin! suffer thy servant to congratulate

with thee for the ineffable joy with which thy sacred heart was replenished, when thou wast carried to the highest heavens on the wings of seraphims, even to the throne of God, environed with celestial choirs of angels and saints; but above all, when the most adorable Trinity, Father, Son, and Holy Ghost, embraced thee as daughter, mother, and spouse of the Most High, and placed thee on a seat of glory prepared for thee by the Almighty from all eternity. I rejoice in thy happiness, O blessed Mother! look thou on me at this moment, and obtain for me of thy divine Son, through thy own merits and thy exaltation to this sublime dignity, a meek and pure heart in life, and a happy exit in death, under thy maternal care and powerful protection. *Amen.* Hail Mary.

*The seven Joys of our Blessed Lady
in Heaven.*

THIS devotion, no less than the former, is pleasing and agreeable to the ever glorious Mother of God. She herself teaches us this truth, and suggested and recommended the practice of it to her servant St. Thomas, Archbishop of Canterbury, as related by Pelbartus in his *Stellarium*, and in his *Sermon of St. Thomas*; as also by Ballingham in his *Calendar of the blessed Virgin*. The fact is related in this manner.

St. Thomas upon a time being intent on the rehearsal of the seven Hail Maries he daily performed in memory of the principal joys which his blessed patroness, the ever glorious Virgin, received whilst upon earth, was favoured with an apparition of the sovereign Queen of Heaven. She exhorted him to add seven Aves more each day in honour of the seven signal

joys she possessed, and to instil the same devotion into the minds of others her clients, assuring him that this instance of their respect and affection should not pass without her peculiar regard and recompense ; that in their afflictions, even upon this consideration, she would aid and assist them, and most particularly she would comfort and support them in the hour of their death. The saint was at a loss as to the import of the commission, and accordingly sued for further instructions, which she gave him with an admirable bounty and condescension, pointing out to him each particular subject and circumstance ; after which, leaving him much satisfied and greatly comforted, she disappeared. The holy Archbishop not only wrote out the particulars with great care, but ever after, during his life, practised this devotion with equal fidelity and comfort.

We here adjoin each motive for

the satisfaction and advantage of such as may be desirous of exercising themselves in so holy a practice, and of reaping the fruit from so commendable a devotion.

JOY I.—*She is exalted above all the Choirs of Heaven.*

REJOICE, O most glorious Virgin ! thy profound humility and purity without example have raised thee above all the angels and the whole celestial hierarchy : thy glory, O Virgin Mother ! as far surpasses that of all the saints in heaven, as thy sanctity was superior to theirs upon earth. I rejoice in thy exaltation, O blessed Mother of God ! look down on thy servant from the height of thy glory, and by thy power and goodness obtain for me from thy Son a meek and pure heart, that I may serve thee in this life, and by thy powerful intercession be happy with thee hereafter. *Amen.* Hail Mary.

JOY II.—*Her Presence adds a Lustre to Heaven.*

REJOICE, O most glorious Virgin! such is the light of thy glorified body, that it illuminates the whole extent of the heavenly Jerusalem, even as the sun enlivens this lower hemisphere. Thy presence not only adds an accidental beauty to that heavenly city, but also to the joy and pleasure of each inhabitant of that blessed court. I rejoice in thy excellence, O blessed Mother of God! look down on thy servant from the height of thy glory, and by thy power and goodness obtain for me from thy Son a meek and pure heart, that I may serve thee in this life, and by thy powerful intercession be happy with thee hereafter. *Amen.* Hail Mary.

JOY III.—*She is singularly honoured by all the Blessed.*

REJOICE, O most glorious Virgin! the saints and angels in heaven honour thee as the Daughter of God the Father, Mother of God the Son, and Spouse of God the Holy Ghost. They pay all due respect, love, and homage to thee, the object next to God of their complacency, gratitude, and attention. I rejoice in the honours paid to thee, O blessed Mother of God! look down on thy servant from the height of thy glory, and by thy power and goodness obtain for me from thy Son a meek and pure heart, that I may serve thee in this life, and by thy powerful intercession be happy with thee hereafter. *Amen.*
Hail Mary.

JOY IV.—*Her Intercession in Favour of her Servants is all powerful.*

REJOICE, O most glorious Virgin! such is thy favour with

God, such the power of thy intercession, that the whole treasury of heaven is open to thee and at thy disposal. When thou art pleased to interpose in favour of the sinner, his cause is in sure hands : there is no danger of refusal on the part of heaven, when thy mediation appears in his behalf. I rejoice in thy power, O glorious Mother of God ! look down on thy servant from the height of thy glory, and by thy power and goodness obtain for me from thy Son a meek and pure heart, that I may serve thee in this life, and by thy powerful intercession be happy with thee hereafter. *Amen.* Hail Mary.

JOY V.—*Her Throne is next to that of the Blessed Trinity.*

REJOICE, O most glorious Virgin ! my soul is incapable of containing the transport it feels. May the adorable Trinity, Father,

Son, and Holy Ghost, be ever blessed, who has distinguished thy throne after so glorious a manner, and has fixed thy seat next to that of thy divine Son. I rejoice, and my joy is above all I can express, in thy glory, O glorious Mother of God! look down on thy servant from the height of thy glory, and by thy power and goodness obtain for me from thy Son a meek and pure heart, that I may serve thee in this life, and by thy powerful intercession be happy with thee hereafter. *Amen.* Hail Mary.

JOY VI. — *God regards and loves those who love and reverence the Blessed Virgin.*

REJOICE, O most glorious Virgin! the love the Almighty bears thee extends even to those who love and reverence thee. Great is their portion, happy their lot in particular, who with zeal and affection promote thy honour

and glory. I rejoice in the favour thou enjoyest, O glorious Mother of God ! look down on thy servant from the height of thy glory, and by thy power and goodness obtain for me from thy Son a meek and pure heart, that I may serve thee in this life, and by thy powerful intercession be happy with thee hereafter. *Amen.* Hail Mary.

JOY VII.--*Her Joy and Glory is eternal.*

REJOICE, O most glorious Virgin ! thy essential bliss and happiness, how immense soever, will never for all eternity have an end or diminution, and thy accidental joy and complacency will ever through all ages increase and be augmented. I rejoice in thy prosperity, O glorious Mother of God ! look down on thy servant from the height of thy glory, and by thy power and goodness obtain for me from thy Son a meek and

pure heart, that I may serve thee in this life, and by thy powerful intercession be happy with thee hereafter. *Amen.* Hail Mary.

A Prayer to the Blessed Virgin.

HOLY Mary, Mother of my God and Saviour Jesus Christ, always a Virgin, and conceived without the least spot of original sin, pray for me now and at the hour of my death; protect me in all my undertakings, be to me always a comfort, and take care of my salvation. Next to God, I have placed all my confidence in thee, O Mother of Mercy! who never wast infected with the least stain of sin.

Thou art all beautiful, O Mary! and the stain of original sin was never in thee.

May the precious body and blood of our Lord Jesus Christ, in the divine sacrament of the altar, be my defence against my enemies,

visible and invisible, now and at the hour of my death.

Praised and honoured for ever be the most pure and the most immaculate conception of the most holy Virgin Mary, Mother of God, preserved through the merits of her dear Son, from the stain of original sin, saved from corruption in her tomb, exalted to heaven in body and soul, and seated above all pure creatures.

May the angels of mankind eternally praise the Lord. O Mother of God ! be mindful of me.

OTHER PIOUS PRACTICES AND DEVOUT PRAYERS.

The Litany of Jesus.

LORD, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ, hear us.
Christ, graciously hear us.

God the Father in heaven, *have*
mercy upon us.

God the Son, Redeemer of the
 world,

God the Holy Ghost,
 Holy Trinity, one God,
 Jesus, Son of the living God,
 Jesus, Splendor of the Father,
 Jesus, Brightness of eternal
 Light,

Jesus, King of Glory,
 Jesus, the Sun of Justice,
 Jesus, Son of the Virgin Mary,
 Jesus, whose Name is called
 Wonderful,

Jesus, the mighty God,
 Jesus, the Father of the world
 to come,

Jesus, the Angel of the great
 council,

Jesus, most powerful,
 Jesus, most patient,
 Jesus, most obedient,
 Jesus, meek and humble of
 heart,

Jesus, Lover of Chastity,
 Jesus, lover of us,

Have mercy upon us.

Jesus, the God of Peace,
Jesus, the Author of Life,
Jesus, the example of Virtues,
Jesus, the zealous Lover of
souls,
Jesus, our God,
Jesus, our refuge,
Jesus, the Father of the Poor,
Jesus, the Treasure of the
Faithful,
Jesus, the good Shepherd,
Jesus, the true Light,
Jesus, the eternal Wisdom,
Jesus, infinite Goodness,
Jesus, the Way, the Truth, and
the Life,
Jesus, the Joy of Angels,
Jesus, the King of Patriarchs,
Jesus, the Inspirer of the
Prophets,
Jesus, the Master of the
Apostles,
Jesus, the Teacher of the
Evangelists,
Jesus, the Strength of Mar-
tyrs,
Jesus, the Light of Confessors,

Have mercy upon us.

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Jesus, the Spouse of Virgins, *have mercy upon us.*

Jesus, the Crown of all Saints, *have, &c.*

Be merciful to us, *spare us, O Lord Jesus.*

Be merciful to us, *hear us, O Lord Jesus.*

From all evil, *Lord Jesus deliver us.*

From all sin,

From thy wrath,

From the snares of the devil,

From the spirit of uncleanness,

From everlasting death,

From a neglect of thy holy inspirations,

Through the mystery of thy most holy incarnation,

Through thy nativity,

Through thy divine infancy,

Through thy sacred life,

Through thy labours and travails,

Through thy agony and bloody sweat,

Lord Jesus deliver us.

Lord Jesus deliver us.

Through thy cross and pas-
sion,
Through thy pains and tor-
ments,
Through thy death and
burial,
Through thy glorious resur-
rection,
Through thy admirable ascen-
sion,
Through thy joys and glory,
In the day of judgment,
Lamb of God, who takest away
the sins of the world, *Spare us,*
O Lord Jesus.
Lamb of God, who takest away
the sins of the world, *Hear us,*
O Lord Jesus.
Lamb of God, who takest away
the sins of the world, *Have mer-
cy upon us, O Lord Jesus.*
Christ Jesus hear us, Christ Jesus
graciously hear us.

Let us pray.

O God, who hast appointed thy
only begotten Son the Savi-
M

our of mankind, and hast commanded that he should be called Jesus; mercifully grant that we may enjoy his happy vision in heaven, whose holy name we venerate upon earth: who with thee and the Holy Ghost liveth and reigneth, world without end. Amen.

*The Versicle, Resp. and Prayer of
the blessed Sacrament.*

V. Thou hast given them bread from heaven.

R. Replenished with all sweetness and delight.

Let us pray.

O God, who has left us in this wonderful sacrament a perpetual memorial of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually find in our souls the fruit of our redemption: who livest and reignest, &c.

*The Versicle, Resp. and Prayer
for Thanksgiving.*

V. Let us bless the Father, with
the Son and the Holy Ghost.

R. Let us praise and extol him,
for ever.

Let us pray.

O God, of whose mercies there
is no number, and of whose
goodness the treasure is infinite,
we humbly thank thy divine Ma-
jesty for the gifts thou hast be-
stowed on us, ever beseeching thy
clemency, that as thou grantest
our requests when we humbly ask
thee, so thou wilt not forsake us,
but dispose us for the rewards of
the life to come, thro' our Lord,
&c.

A devout Prayer to Jesus.

LORD Jesus! thro' that bitter-
ness thou sufferedst for me on
the cross, chiefly when thy blessed
soul departed from thy body, have
mercy on my soul now and at its

departure from this world, that it may be admitted to life everlasting. *Amen.*

“ Cæsarius relates in his twelfth Book of miracles, that a holy religious, by reciting the above-mentioned prayer as often as he passed by an image of Christ crucified, obtained to go to heaven without passing through purgatory.”

A Prayer in Honour of the five Wounds.

O Lord Jesus Christ, by the five wounds thou wast pleased to receive upon the cross for the love of me, help me thy servant, whom thou hast redeemed with thy precious blood. *Amen.*

The Passion of our Lord Jesus Christ distributed into its proper Hours.

At six o'Clock.

JESUS sends two of his disciples to prepare the passover; he

celebrates his last supper, and lays open the great desire he always had of eating the passover with them.

At seven o'Clock.

JESUS washes the feet of his disciples, and institutes the sacrament of his love.

At eight o'Clock.

JESUS makes his last sermon, and foretels his apostles what was to happen to them.

At nine o'Clock.

JESUS in the Garden of Olives, withdrawing from his disciples, and prostrate with his face to the ground, addresses his heavenly Father in the following words: *Father, if it be possible, let this chalice pass from me, yet not my will, but thine be done.*

At ten o'Clock.

JESUS visits his disciples, and finding them asleep, returns

M 3

to his prayer. His agony begins, and his sweat becomes as *drops of blood trickling down upon the ground.*

At eleven o'Clock

JESUS is overwhelmed with compassion, and bitterly laments the loss of so many souls. He is comforted by an angel.

At Midnight.

THE Son of God is betrayed by Judas with a kiss, and loaded with chains, then conducted in an opprobrious manner through the streets of Jerusalem.

At one o'Clock.

JESUS is conducted to Annas, where he receives a blow on the face from a soldier. He answers the person with mildness.

At two o'Clock.

JESUS is accused before Cai-phas, answers nothing in his

own justification; being conjured in the name of God to speak, he obeys, and is given up during the rest of the night to the cruelty of the soldiers.

At three o'Clock.

THE soldiers lead Jesus into a dark prison. In passing thro' the court he is witness of Peter's denial; this, together with the treachery and despair of Judas, gave a most sensible wound to his tender heart, as coming from an intimate and bosom friend.

At four o'Clock.

JESUS is brought before Pilate, and accused by the Jews. He keeps a profound silence.

At five o'Clock.

JESUS is sent to Herod, where he is mocked by the whole court, clothed in a white garment, and treated as a fool.

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At six o'Clock.

JESUS is sent back to Pilate, who to make more sure of his deliverance, puts him in competition with Barabbas. The Jews give the preference to the latter.

At seven o'Clock.

JESUS is stript, bound to a pillar, and most cruelly whipt, the blood running down on all sides, which he offers to his eternal Father in order to wash away our sins.

At eight o'Clock.

JESUS is clothed in a purple robe. A crown of thorns is put on his head, and a reed in his right hand by way of sceptre. The soldiers, out of contempt and derision, salute him, King of the Jews.

At nine o'Clock.

PILATE shews Jesus to the People, clothed like a mock King,

with a *Behold the Man, behold your King.*

At ten o'Clock.

PILATE washes his hands. The Jews cry out: *His blood be upon us.* Pilate, overcome by human respect, condemns Jesus, and gives him up to the cruelty of the Jews.

At eleven o'Clock.

JESUS carries his cross, and often falls under the weight of it; he is met by his holy Mother and the other devout women.

At Mid-day.

JESUS is nailed to the cross, and lifted up between two thieves.

At one o'Clock.

JESUS prays for his enemies, and says to the good thief: *This day thou shalt be with me in Paradise.*

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At two o'Clock.

JESUS bequeaths his dearly beloved Mother to his favourite disciple St. John, and in him to us all, to be our Mother; and some time after addressing himself to his heavenly Father, says: *My God! My God! why hast thou forsaken me?* and then, *I thirst.*

At three o'Clock.

JESUS, seeing the scriptures were fulfilled, says: *It is consummated.* The soldiers divide his garments, and Jesus cried out with a loud voice: *Father, into thy hands I commend my spirit,* then bowing down his head, expires.

At four o'Clock.

JESUS's side is opened with a spear. Those who had assisted at his death, return striking their breasts.

At five o'Clock.

JOSEPH and Nicodemus take down the body of Jesus from

the cross: the blessed Virgin receives it into her arms, and her soul is pierced with inexpressible grief. The body of Jesus is embalmed, wrapped up in clean linen, and buried in a new sepulchre, *whercin no one had been laid before.*

*An Angelical Exercise in Honour
of our Blessed Lady.*

“**W**HOSOEVER is devoted to this exercise in honour of the blessed Virgin Mary, in reading over every point, may meditate upon it for the space of one *Hail Mary* or more, and by God's grace, he will in a short time find himself greatly increase in love towards that blessed Queen of Heaven; and at the hour of death will, by so pious a mother, be received as her dearest child. Nor can such a one, according to St. Anselm and St. Bernard, pos-
M 6

sibly perish, but shall find life everlasting, and taste of the joys of eternal bliss."

Sunday.

I AM the mother of beautiful love, *Ego mater pulchræ dilectionis*, Eccl. 24, says the glorious Virgin Mary, Mother of God. Will you, my dear child, serve me faithfully all your life, as St. Anselm, St. Bernard, St. Agnes, and an infinite number of others, my blessed children, have done? I promise you in the sincerity of a mother, that you shall with them enjoy a heavenly beatitude for all eternity. And the more to encourage you thereunto, my dear child, I assure you with a heart truly maternal, that never eye has seen, nor ear has heard, nor heart of man has conceived, what God has prepared for all those who faithfully serve his blessed Mother.

Say here an Hail Mary, and then pause a little before you give the answer.

YES, most dear Mother! both now and all the days of my life, will I both serve, love and honour you, and reverence you on my knees, O sacred Virgin Mary! daughter of the sovereign emperor; and together with all the angels and celestial spirits in heaven, I will bless and praise you infinitely, for that you have been so admirably chosen to be the Mother of God from all eternity. Hail Mary. .

BEHOLD all nations do call me blessed, *Ecce enim ex hoc beatam me dicent omnes generationes*, Luc. i. 49, says the glorious Mother of God. Will you, my dear child, serve me as did the faithful servant Venerable Alphonsus, of the holy society of my son Jesus, who daily recited with unspeak-

able content of his soul, my holy rosary, my litanies, the office of my immaculate conception, twelve *Salve's* in my honour, to the end, that by my intercession he might not fall into sin, from which I freed him; and I will likewise deliver you, my dear child. And I do further assure you, with a heart truly maternal, that all such prayers and devotions are very pleasing unto me, and also unto my beloved Son Jesus. Hail Mary.

YES, my most dear Mother! I will serve you, and endeavour to please you, seeing that such is your pleasure. And I reverence you, O sacred Virgin Mary! celestial Spouse of the Holy Ghost: and together with all the angels infinitely bless, praise, and magnify you, who have found all grace, having been immaculately conceived, without any blemish or spot of original sin, all

holy and pure, fair as the moon,
chosen as the sun. *Pulchra ut luna,
electa ut sol.* Cant. vi. 9.

Hail Mary.

Monday.

I AM the Queen of Virgins, *Regina Virginum*, says the glorious Mother of God. Will you, my dear child, remain a virgin all your life, and live as it were an angel in flesh, as did my dearly beloved son Aloysius Gonzaga, St. Agnes, St. Catherine, and a thousand others my devoted children, who have rather chosen to lose their lives than their virginity? I will love you as I have loved them, and cherish you as I cherish the angels, and, if it be possible, more than the angels themselves; and moreover, my child, I will obtain your name shall be written in the book of the blessed; and assure you, with a heart truly maternal, that at your death you will wish

you had been the most chaste and holy in the world. Think well upon it, and resolve the best. Hail Mary.

YES, my most dear Mother! I desire to be pure all my life, as well in body as soul. I do, I say, most humbly desire it, and most earnestly beseech you, dear Lady, to obtain for me that which you so much recommend unto me. I do here, prostrate, reverence you, O sacred Virgin Mary, Mother of the Word incarnate! and together with the holy thrones, and all celestial spirits, ever bless and praise you infinitely, the Morning Star, *Stella Matutina*; for that you, the most beautiful of all creatures, were the first that did vow perpetual chastity, preparing the way to so many virginal souls which have already followed, and shall hereafter follow you in so high, so glorious, and so divine an enterprise. Hail Mary.

I AM the Mother of divine Grace, *Mater divinæ gratiæ*, says the glorious Virgin Mary, Mother of God. Will you, my dear child, partake with me of my greatness, as did Charles the son of St. Bridget, who took so great a pleasure that God has chosen me for his mother, that he would not have left, nor exchanged the same for all the delights of the world besides. Wherefore at his death I attended for the departure of his soul, to conduct and lead it into paradise. And I will do the like for you, my dear child; and also assure you, with a heart truly maternal, that I will be present at your death; and although you had as it were one foot in hell, yet would I draw you out and defend you against your enemies. Hail Mary.

YES, my most dear Mother! I will always rejoice at those great gifts which Almighty God

has bestowed upon you, and which if it were possible that any one could deprive you of, I would hinder him, although I were for the same to suffer the most grievous torments and punishments of the world. And I reverence you, O sacred Virgin Mary, great Miracle of Glory ! and together with all the celestial powers, bless and praise you infinitely, Mother of Mercy ! because you are the true Mother of Christ Jesus, Son of the eternal Father.

Tuesday.

I AM the Mother of Mercy, *Mater misericordiæ*, says the glorious Mother of God. Will you love me, my dear child, as did my favourite St. Stanislaus ? He loved me as his mother, and I loved him as my child. He gave me all that he had, and I gave him all that he desired. He offered me his heart, and I presented him my little Jesus ; and at last I called him unto

me to be present at the feast of my glorious assumption. I will be as sincere and faithful a mother unto you, and assure you, with a heart truly maternal, that if you love me sincerely as you ought, your love shall prove an evident sign of predestination to a most blessed and everlasting life. Hail Mary.

YES, my most dear Mother! I will ever love you most faithfully. And my heart does even leap for joy, and my soul is ravished in conceiving so great a sweetness of so tender a mother. Shew yourself, O dear Lady! a mother to me, and here at this present I declare myself your child for ever. And moreover do reverence you, O sacred Virgin Mary! the delight of heaven, and together with all the celestial virtues, bless, praise, and magnify you, most amiable Mother! for having been so divinely illustrated

by the Holy Ghost in the incarnation of the Son of God. Hail Mary.

I AM the help and aid of Christians, *Auxilium Christianorum*, says the glorious Mother of God. Will you, my dear child, wholly confide in me, and call upon me in your necessities, as did my dear daughter St. Mary of Egypt, who although once a wicked woman, and buried in all vice, found me the refuge of sinners; and as the penitent Theophilus did, who after he had denied me, falsified his faith to God, done homage to the devil, renounced his part in paradise, signed his damnation with his own blood in writing, and in a manner already plunged in the very bottom of hell, yet had he recourse to me, and was by me again reconciled to my Son, received into his favour, grace, and protection. And who has ever heard of a greater wonder? I will

in the same manner assist you, my dear child, and assure you, with a heart truly maternal, that I will plead for you in all your necessities, and will avert from you all the anger and indignation of my Son. Hail Mary.

YES, my most dear Mother! I will always confide in you; and although I were as perfidious as Judas or Cain, yet if you be once pleased to undertake my cause, I shall never despair. And I do reverence you, O sacred Virgin Mary! happy gate of heaven, and together with all the principalities of the celestial court, I bless and praise you infinitely, for that you have been found worthy to be the most faithful and humble handmaid of the most Holy Trinity. Hail Mary.

Wednesday.

I AM an amiable and loving Mother, *Mater amabilis*, says the

glorious Virgin Mary, Mother of God. Will you, my dear child, do something this day in my honour? For you must know, that I leave nothing, though of never so little value, unrecompensed, which is done in my honour, as Troilus Savelli, a young Baron of Rome, though a great and enormous sinner, can well testify, who, at the end of his life being beheaded for his wickedness, obtained by my favour so perfect contrition and remission of his sins, that he died like a saint, for having never failed to say once a day on his bare knees one Ave Maria in my honour. I assure you, in the sincerity of a mother, that at the hour of your death, being forsaken of all your friends, you will wish to have performed all things possible to obtain my grace and favour. Hail Mary.

YES, my dear Mother! both to-day, and all the days of my

life, will I say in your honour on my knees, an Ave Maria at least, and I reverence you, O sacred Virgin Mary ! distributor of all good, and with all the dominations of the celestial court, bless and praise you infinitely, whom I love more than my life, for that you have in this world been ever united in love to your Beloved, exempt and free from all terrestrial uncleanness, and always rapt in contemplation. Hail Mary.

I AM the Mother of the Almighty, *Mater Dei*, says the glorious Virgin Mary. O how happy are you, my dear child, to watch at the entry of my door. Hearken then to the commandment of your Mother, and write it in your heart. Will you confess your sins, and communicate every eight days, according to the advice of your ghostly Father. St. Catherine of Sienna, and St. Agnes of Tuscany, the beloved spouses of

my dear Son Jesus, did' communicate almost every day, whereby they have been admirable in all virtue, and have received manna from heaven, the true food of celestial people. I do assure you, my dear child, in the sincerity of a loving mother, that this is the most ready way to become perfect, and the best expedient for obtaining heaven. Hail Mary.

YES, my most dear Mother ! it is my great desire to bathe often my soul in tears, and in the blood of your dear Son Jesus, by confessing my sins, and communicating every eight days, and especially upon all your feasts, and those of your blessed Son, which I will perform as near as I can with all diligence and devotion. And I do reverence you, O blessed Virgin Mary ! great abyss of grace, and together with the cherubim bless and praise you infinitely, whom I love more than

my own heart, for that you have been so liberally endowed with all sort of virtues in the most supreme degree of excellency. Hail Mary.

Thursday:

I AM the Empress of the Universe, says the glorious Mother of God. Will you, my dear child, every day, both morning and evening, make a firm purpose rather to endure any loss, wrong, or death whatsoever, than once sin mortally? St. Anselm of Canterbury had rather gone to hell than offend God. And the blessed Aloysius Gonzaga would not even speak alone with his own mother, for fear of the least danger of offence. Will you then imitate the example of these holy persons? At the hour of your death, when those who are found without offence shall be saved, then will you wish to have been such an one as the forenamed and divers others were.

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Say then, will you be such an one even now ! Hail Mary.

YES, my most dear Mother ! I do here firmly purpose, by the grace of God, before your blessed Son Jesus, my sweet Redeemer, rather to die a thousand deaths, than once to offend God mortally. And I do reverence you, O sacred Virgin Mary ! Queen of heaven and earth ; and together with the burning seraphims bless and praise you infinitely, whom I love more than my own soul, for that both heaven, earth, and hell, by your dear Son's commandment, do obey your beck. Hail Mary.

I AM the Paradise of Pleasure, says the glorious Mother of God. Will you make my greatness known in every place where you shall come, my dear child ? All such as have been virtuous in this life have done the like, and have carried my name throughout

the world, even into many heathen and barbarous countries, as my dearest son and servant Xaverius, and others of his holy society, have done, thinking themselves most happy in being employed in so noble an embassy. I assure you, in the sincerity of a Mother, that if you knew how much that pleases me, you would not fail continually and incessantly to do it to the utmost of your power. Hail Mary.

YES, my dear Mother! I do wish and most heartily desire the same. Oh! let your sacred name, as also the name of your blessed Son, be ever in my mouth, and fast sealed up in my heart. And I reverence you, O most benign Mother! seat of divine wisdom; and together with all the holy patriarchs, prophets, martyrs, virgins, and all the celestial spirits in heaven, do bless and praise you infinitely, for that you are placed in the high throne of glory, above.

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natus gave me one day power over his heart, and I did render it so chaste and strong, that he never after felt any motion of the flesh all his life. Give me your heart, my child, and tell me, in the sincerity of a true son, how much you love me, your chaste Mother? Hail Mary.

O My most dear Mother! I love you more than my tongue can express, and more than my very soul can conceive. And I reverence you, O sacred Virgin Mary! and together with the holy Trinity bless and praise you infinitely, for that you are worthy of so many praises, as none can, no not yourself, conceive the same. I praise and magnify you a thousand thousand times, and ten thousand times I bless that sacred womb of yours, which bore the Son of the Eternal Father. Hail Mary.

Saturday.

Twelve Hail Maries in Honour of the twelve Privileges of our blessed Lady.

1. **O** Mother of most beautiful Love! O glorious Mother of God! when shall it be that I may enjoy your presence in heaven, to serve you most sincerely? Hail Mary.

2. **O** Most blessed among all women! when shall I freely praise and bless you, together with the thrice holy and blessed spirits, without distraction, intermission, or without any care at all? Hail Mary.

3. **BLESSED** Queen of Virgins! I choose you for the faithful keeper and guardian of my chastity. I commend the same unto you above all other things, I commend it wholly unto you, O most sacred Virgin! Hail Mary.

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4. **O** Mother of divine Grace! how great is your mercy, and how endearing are your favours to those your servants and children that do heartily love you! Hail Mary.

5. **O** Mother of Mercy! I humbly beseech you to pray unto your dear Son incessantly, that he will keep me all the days of my life from falling into mortal sin. Hail Mary.

6. **O** Help of Christians! how sweet and beneficial is your sacred name, and how ready is your succour to those who call upon you in tribulation! Hail Mary.

7. **O** Most amiable Mother! and above all things most lovely! how good a thing it is to please you and to be always doing something in your honour! Hail Mary.

8. **O** Glorious Mother of sweet Jesus! give me perseverance, and a firm will to reconcile myself weekly to your Son, and often to receive his most precious body and blood. Hail Mary.

9. **O** Empress of the universal World! give me force and strength to execute this my good purpose, rather to die a thousand times than once to offend thy blessed Son mortally. Hail Mary.

10. **O** Refuge of sinners! give me a hearty desire to fly sin above all things, and that I may never rest or repose in a mortal offence. Hail Mary.

11. **O** Paradise of pleasure! my most singular and assured Advocatrix, if at the hour of death you undertake my cause, I shall not need to fear or be confounded, but shall bless and praise you eternally. Hail Mary.

12. **O** Mother of the living, and singularly beloved of those

who are devout unto you! I offer unto you my heart and all the affections thereof. Shew yourself a mother unto me, I beseech you, at the hour of my death. And whilst I live, give me a sincere love and affection towards you; for those who love you can no wise perish.

Hail Mary.

*The Form of Admission into the
Sodalities of our blessed Lady.*

HOLY Mary, Virgin Mother of God! I, N. N. this day choose thee for my Mother, Queen, Patroness and Advocate, and I firmly resolve and purpose never to depart, either by word or action, from the duty I owe thee, or suffer those committed to my charge, to say or do any thing against thy honour. Receive me, therefore, as thy servant for ever; assist me in all the actions of my whole life, and forsake me not in the hour of my death. *Amen.*

The Litany of our Lady of Loretto.

LORD, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have
mercy upon us.

God the Son, Redeemer of the
world, have mercy upon us.

God the Holy Ghost, have mercy
upon us.

Holy Trinity, one God, have mer-
cy upon us.

Holy Mary, *Pray for us.*

Holy Mother of God,

Holy Virgin of Virgins,

Mother of Christ,

Mother of divine Grace,

Mother most pure,

Mother most chaste,

Mother undefiled,

Mother untouched,

Mother most amiable,

Mother most admirable,

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Pray for us.

Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of Justice,
Seat of Wisdom,
Cause of our joy,
Spiritual Vessel,
Vessel of Honour,
Vessel of singular Devotion,
Mystical Rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Weak,
Refuge of Sinners,
Comforter of the Afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,

Pray for us.

Pray for us.

**Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,**

**Lamb of God, who takest away
the sins of the world, Spare us,
O Lord.**

**Lamb of God, who takest away
the sins of the world, Graciously
hear us, O Lord.**

**Lamb of God, who takest away
the sins of the world, Have mer-
cy upon us.**

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c.

Anthem.

**WE fly to thy patronage, O
holy Mother of God! des-
pise not our petitions in our neces-
sities, but deliver us from all dan-**

gers, O ever glorious and blessed Virgin.

V. Pray for us, O holy Mother of God !

R. That we may be made worthy of the promises of Christ.

Let us pray.

DEFEND, we beseech thee, O Lord ! by the intercession of the blessed Virgin Mary, this thy family from all adversity; and as with our whole heart we lie prostrate before thee, mercifully protect us from the snares of our enemies, through Christ our Lord. *Amen.*

O almighty eternal God ! who did prepare the body and soul of the glorious Virgin Mary, that by the co-operation of the Holy Ghost she might become a worthy dwelling for thy Son, grant, that as we rejoice in her commemoration, so by her pious intercession, we may be delivered both from present evils and everlasting death, thro'

the same Jesus Christ our Lord.
Amen.

Grant, O Lord, we beseech thee, that we thy servants may enjoy perpetual health of mind and body, and that by the glorious intercession of the ever blessed Virgin Mary we may be delivered from present sorrows, and possess everlasting joys, through our Lord Jesus Christ.

Bestow on thy servants, we beseech thee, O Lord, the gift of heavenly grace, that the solemnity or commemoration of the blessed Virgin's conception, may be an increase of peace to those who by her faithfulness have found the beginning of salvation, through our Lord Jesus Christ. *Amen.*

The Angelus Domini.

1. **T**HE angel of the Lord declared unto Mary, and she conceived of the Holy Ghost. Hail Mary, &c.

2. Behold the handmaid of the

Lord; may it be done unto me according to thy word. Hail Mary, &c.

3. And the Word was made flesh, and dwelt among us. Hail Mary, &c.

Let us pray.

POUR forth, we beseech thee, O Lord! thy grace into our hearts, that we, to whom the incarnation of Christ thy son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection, through the same Christ our Lord. *Amen.*

“**O**UR Holy Father Benedict XIII. has granted a hundred days indulgence to the faithful each time they should recite the *Angelus Domini*, &c. on their knees, with devotion and sorrow for their sins.

“His said Holiness grants also a plenary indulgence to all those

who having every day, during the space of a whole month, recited the said *Angelus Domini*, &c. shall confess and communicate upon some one day left to their choice in the following month, praying for union among Christian princes, for the extirpation of heresy, and the exaltation of our holy Mother the Church."

The brief for this indulgence is dated the 14th September, 1724.

THE THIRTY DAYS PRAYER

To the B. V. Mary, in Honour of the sacred Passion of our Lord Jesus Christ, by the devout Recital of which, for the above Space of Time, we may mercifully hope to obtain our lawful Request.

*** It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the year.

EVER glorious and blessed Mary, Queen of Virgins, Mother

of Mercy, hope and comfort of dejected and desolate souls, thro' that sword of sorrow which pierced thy tender heart whilst thine only Son Jesus Christ our Lord suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and protection of his beloved disciple St. John, take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares, assist and comfort me in all my infirmities and miseries of what kind soever. Thou art the mother of mercy, the sweet consolatrix and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable forlorn child of Eve, and hear my prayer: for since, in just punishment of my sins, I find myself encompassed by a multitude of evils, and

oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection. Attend, therefore, I beseech thee, with an ear of pity and compassion, to my humble and earnest request. I ask it, through the bowels of mercy of thy dear Son: through that love and condescension wherewith he embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world and bless it with his presence. I ask it, through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father to *remove from him, if possible, the bitter chalice* of his future passion. I ask it,

through the threefold repetition of his prayer in the garden, from whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it, through the welts and sores of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it, through the scoffs and ignominies by which he was insulted; the false accusations and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat! his silence and resignation; his sadness and grief of heart. I ask it, through the blood which trickled from his royal and sacred head, when struck with his sceptre of a reed, and pierced with his crown of thorns. I ask it, thro'

the excruciating torments he suffered, when his hands and feet were fastened with gross nails to the tree of the cross. I ask it, through his vehement thirst, and bitter potion of vinegar and gall. I ask it, through his dereliction on the cross, when he exclaimed, *My God ! my God ! why hast thou forsaken me ?* I ask it, through his mercy extended to the good thief, and through his recommending his precious soul and spirit into the hands of his eternal Father before he expired, saying, *ALL IS FINISHED.* I ask it, through the blood mixed with water, which issued from his sacred side when pierced with a lance, and whence a flood of grace and mercy hath flowed to us. I ask it, through his immaculate life, bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the temple, the earthquake, and dark-

ness of the sun and moon. I ask it, through his descent into hell, where he comforted the saints of the old law with his presence, and led captivity captive. I ask it, through his glorious victory over death, when he arose again to life on the third day, and through the joy which his appearance for 40 days after gave thee, his blessed mother, his apostles, and the rest of his disciples, when in thine and their presence he miraculously ascended into heaven. I ask it, through the grace of the Holy Ghost, infused into the hearts of the disciples when he descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the gospel. I ask it, through the awful appearance of thy Son at the last dreadful day, when he shall come to judge the living and the dead, and the world by fire. I ask it, through the com-

passion he bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever blessed Virgin ! comfort the heart of thy supplicant, by obtaining for me*. And as I am persuaded my divine Saviour doth honour thee as his beloved Mother, to whom he can refuse nothing, so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial loving heart, who mercifully granteth the requests and complieth with the desires of those that love and fear him.—Wherefore, O most blessed Virgin ! beside the object of my

* Here mention or reflect on your lawful request, under the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.

312. *The Thirty Days Prayer.*

present petition, and whatever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, the love of God and my neighbour, contempt of the world, patience to suffer affronts and ignominies, nay even, if necessary, an opprobrious death itself, for the love of thy Son our Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, performance of good resolutions, mortification of self-will, a pious conversation through life, and, at my last moments, a strong and sincere repentance, accompanied by such a lively and attentive presence of mind as may enable me to receive the last sacraments of the Church worthily, and die in thy friendship and favour. Lastly, obtain, I be-

speech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. *Amen.*

The fifteen Mysteries to be meditated upon in saying the Rosary.

THE five joyful mysteries. 1. The annunciation of the angel Gabriel, and the incarnation of the Son of God in the womb of the blessed Virgin. 2. The visitation of St. Elizabeth. 3. The nativity or birth of our Lord. 4. The presentation of our Lord in the temple, and the purification of his blessed Mother. 5. His being found in the temple in the midst of the doctors, after having been lost three days by his mother and her chaste spouse St. Joseph.

The five *dolorous* or sorrowful mysteries. 1. The prayer of our Lord in the garden, with his agony and sweat of blood. 2. His being scourged at the pillar. 3. His being crowned with thorns and abus-

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ed by the soldiers. 4. His carriage of the cross. 5. His crucifixion and death.

The five *glorious* mysteries. 1. The resurrection of our Lord. 2. His ascension into heaven. 3. The coming down of the Holy Ghost. 4. The assumption of the blessed Virgin. 5. Her eternal felicity, and that of all the blessed in the kingdom of heaven.

*The Salve Regina, or Hail Queen,
&c.*

HAIL, Queen Mother of Mercy !
hail, our life, our sweetness,
and our hope ! to thee we cry, poor
banished sons of Eve ; to thee we
send up our sighs, mourning and
weeping in this valley of tears. Turn,
then, most gracious advocate ! thine
eyes of mercy towards us, and after
this our exile is ended, shew unto
us the blessed fruit of thy womb,
Jesus, O clement, O pious, O
sweet Virgin Mary.

V. Pray for us, holy Mother of God!

R. That we may be made worthy of the promises of Christ.

Let us pray.

O Almighty and eternal God! who by the co-operation of the Holy Ghost didst prepare the body and soul of the glorious Virgin Mary, that she might become an habitation worthy of thy Son; grant, that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death. Thro' the same Christ our Lord. *Amen.*

The Beads of St. Joseph.

Upon the great Beads recite the following Prayer.

ASSIST us, O Lord! we beseech thee, by the merits of the spouse of thy most holy Mother, that what we cannot obtain of ourselves, may be given us by his in-

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B16 *The seven Dolours and*

tercession, who liveth and reigneth with God the Father in the unity of the Holy Ghost, world without end. *Amen.*

Upon the small Beads, say,
St. Joseph ! most blessed of all blessed souls after Jesus and Mary, pray for us now and at the hour of our death. *Amen.*

Seven Prayers containing the seven Dolours and Joys of St. Joseph.

The first Prayer.

CHASTE spouse of the most immaculate Mother of Jesus ! holy Joseph ! how great was thy grief, when ignorant of the mystery and co-operation of the Holy Ghost in that sublime mystery, thou perceivedst thy beloved spouse big with child, and on that account hadst thoughts of leaving her : by this thy grief, and by the unspeakable joy thou hadst when the angel of God opened to thee the mystery of the incarnation of the Eternal Word, pray for us,

that endeavouring to advance thy honour and worship through the whole world, we may, by God's holy grace, overcome all affliction and dejection of mind in this life, and in the other become a fit mansion of the Holy Ghost for all eternity. *Amen.* Our Father. Hail Mary.

The second Prayer.

O Thrice happy Joseph! foster-father to Jesus! by the great grief that pierced thy heart, when thou didst contemplate this beloved infant lying in the manger, weeping and shivering with cold, and by the great joy thou receivedst in beholding the holy angels adoring and honouring him with their heavenly music, and in seeing the three kings prostrate before him, and offering him three rich presents: pray for us, O great saint! to the end that our souls may become a fit mansion to receive our Saviour into, and that we may

lodge and keep him always therein, even to the last moment of our lives, that then we may find and enjoy him in heaven, in the midst of his everlasting glory. *Amen.* Our Father. Hail Mary.

The third Prayer.

O Great Joseph, a man according to God's own heart! by the grief thou didst feel at the circumcision of the tender infant Jesus, shedding his most precious blood, and by the joy thou hadst in giving him the sweet name of Jesus, according to the revelation which the angels had made to thee, pray for us to thy blessed Son, that we may be washed and purified with his most precious blood, and always bear his name imprinted in our hearts. *Amen.* Our Father. Hail Mary.

The fourth Prayer.

O Most glorious Joseph! and prudent spouse of the mother of God, by the great grief that

wounded and pierced thy afflicted heart, when thou didst hear from the mouth of Simeon, that the soul of thy dear spouse was to be pierced with a sword, and by the joy thou hadst when thou heardest from the same Simeon that Jesus was designed for the resurrection and salvation of mankind: pray for us, to the end that we may so partake in the sorrow of the Mother, as to be hereafter partakers of the joy and happiness of her beloved Son Jesus. *Amen.* Our Father. Hail Mary.

The fifth Prayer.

O Pious comforter of the Mother of God! by the dolours and anxieties thou didst undergo in thy flight into Egypt, and by the joy thou receivedst when at thy arrival thou didst see the idols fall on the ground, as not being able to suffer the presence of thy divine Jesus: pray for us, I beseech thee, that flying the dangers of all ter-

rene and inordinate inclinations, we may one day rejoice to see all the black idols of our sins entirely cast down and destroyed in our souls. *Amen.* Our Father. Hail Mary.

The sixth Prayer.

O Most chaste and vigilant guardian of Mary, the virgin of virgins! by thy great perplexity when, being called out of Egypt, thou didst hear that Archelaus, the son of Herod, was made king, who was no less cruel and bloody than his father, and by the great joy that possesseth thy heart, when the angel bid thee not to fear, because all were dead that sought his life: pray for us, that we may so live in the midst of this Egypt, a sinful world, that one day we may deserve to be called to the heavenly land of promise. *Amen.* Our Father. Hail Mary.

The seventh Prayer.

O Merciful Joseph! who is able to conceive the sensible sor-

row and extreme grief thou sufferdest when thou hadst lost the child Jesus; and on the other side, who is able to express the joy and extreme satisfaction wherewith thy heart was replenished when thou foundest him in the midst of the doctors? We humbly beseech thee, by this inconceivable sadness and joy, that we may never lose our most amiable Jesus, or if ever we be so unhappy as to lose him, make us feel such a true and lively sorrow with thee, that we may so carefully seek him as soon to find him, with so great and sensible a comfort, that our only care for the future may be always to keep him, and never lose him any more. *Amen.* Our Father. Hail Mary.

“ **I** Choose the glorious St. Joseph for my patron,” writes St. Teresa in the sixth chapter of her life, “ and I commend myself in all things singularly to his intercession. I do not remember ever to

have asked God any thing by his means which I did not obtain. I never knew any one who, by invoking him, did not advance exceedingly in virtue, for he assists in a wonderful manner, all who address themselves to him."

*The Litany of St. Francis Xa-
verius.*

LORD, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have
mercy upon us.

God the Son, Redeemer of the
world, have mercy upon us.

God the Holy Ghost, have mercy
upon us.

Holy Trinity, one God, have mer-
cy upon us.

Holy Mary, *Pray for us.*

Holy Father Ignatius, *Pray for
us.*

**St. Francis Xavierius, most
worthy Son of St. Ignatius,
St. Francis Xavierius, apostle
of the Indies,
St. Francis Xavierius, evange-
lizing peace,
St. Francis Xavierius, evange-
lizing all good,
Vessel of election, carrying
the name of Jesus before
the Gentiles,
Vessel full of divine grace,
Firmament of the oriental
church,
Defender of the Faith,
Enemy of infidelity,
Preacher of evangelical truth,
Destroyer of idols,
Chosen instrument of the
eternal Father for the pro-
pagation of divine glory,
Faithful follower and compa-
nion of Jesus Christ,
Trumpet of the Holy Ghost,
Pillar of the church of God,
Light of infidels,
Master of the Faithful,**

Pray for us.

Mirror of true piety,
Guide in the way of virtue
and perfection,
Pattern of apostolical spirit
and sanctity,
Light of the blind,
Curer of the lame,
Helper of those that suffer
shipwreck,
Health of the sick,
Protector in time of plague,
famine, and war,
From whom the devils fly,
Life of the dead,
Whose power the sea and
tempests obey,
Whose commands the sea and
all elements reverence,
Wonderful worker of Mira-
cles,
Refuge of the miserable,
Comfort of the afflicted,
Splendor of the East,
Tabernacle of incorruption,
Treasure of divine love,
Glory of the Society of Jesus,
Xaverius most poor,

Pray for us.

**Xaverius most chaste,
Xaverius most obedient,
Xaverius most humble,
Xaverius most desirous of the
cross and labours of Christ,
Xaverius most vigilant in the
safety of your neighbour,
Xaverius most zealous of
God's glory and the good of
souls,
Angel in life and manners,
Patriarch in affection and care
of God's people,
Prophet in gift and spirit,
Apostle in dignity and merit,
Doctor of Gentiles in all sorts
of languages,
Martyr in desiring to die for
Christ,
Confessor in virtue and pro-
fession of life,
Virgin in body and mind,
In whom we reverence, thro'
the divine goodness, the me-
rits of all saints,
Lamb of God, who takest away**

Pray for us.

the sins of the world, *Spare us,
O Lord.*

Lamb of God, who takest away
the sins of the world, *Graciously
hear us, O Lord.*

Lamb of God, who takest away
the sins of the world, *Have mer-
cy upon us.*

Christ hear us.

Christ graciously hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c.

V. Pray for us, St. Francis Xa-
verius.

R. That we may be made wor-
thy of the promises of Christ.

Let us pray.

LORD God! who hast vouch-
safed, by the preaching and
miracles of St. Francis Xaverius,
to join unto thy church, the coun-
tries of the Indies, grant propi-
tiously, we beseech thee, that reve-
rencing his glorious merits, we

may also imitate his example.
Thro' Christ our Lord. *Amen.*

The Manner of performing the Novena, or the nine Days Devotion to St. Francis Xaverius.

THIS Novena commences on the fourth day of March, and continues nine days, that is, till the twelfth of March, upon which day, in the year 1622, Pope Gregory the XVth canonized St. Francis Xaverius. The persons who perform this Novena are to be employed upon each of the days, in prayer and good works, to the glory of Almighty God, and in honour of his servant St. Francis Xaverius; always endeavouring to repose an entire confidence in the merits of this apostle, and hoping through his means to obtain from God, whatsoever they shall ask, provided it be conducive to their salvation and the good of their souls; or that otherwise, instead of that

blessing, which they beg and which is not for their benefit, this saint will obtain for them of God some other grace they do not ask, and which tends more to their eternal felicity.

For the exact performance of this Novena, they are to take for their advocates the nine choirs of heavenly spirits, making particular mention of the principal virtues of St. Francis Xavierius, and they are to observe other directions which shall be given hereafter. It will be convenient to confess and communicate the first day, that so the soul being cleansed from sin, and honoured with the sacred eucharist, all the works we perform in the state of grace may be meritorious of eternal life, and the more efficacious towards obtaining the benefit we ask. Those who do not confess, must at least begin every day with an act of contrition, to cleanse their souls

from sin, and to secure themselves of obtaining their petition.

When this Novena is not performed in the church with the general concourse of the people, it were convenient, that if it be done in a private family, all the family should join in performing it altogether, begging that of God for every one, which each apart begs for himself.

For the conveniency of such as stand in need of further direction, we will here set down those prayers that are proper to be said every day; nevertheless such as are more devout may beg the same thing of the saint, in such terms and language as their devotion shall dictate, and may direct their prayer as they think fit: when many together perform the Novena, one of them may read the prayers, changing the singular number into the plural, and saying *we desire, we beg, &c.* The others

may repeat the prayer after him, or else, only hear it, with attention, inwardly desiring, and begging that which is asked in it.

Instructions for the exact performing the Novena.

THOSE who perform the Novena, are to observe these instructions upon all and each of the nine days. *First*, They are to endeavour to imitate some one of this saints virtues, by practising some exterior act or acts thereof; as for instance, his zeal, humility, patience, &c. *Secondly*, They are to do some work of mercy, either spiritual or corporal, for the benefit of their neighbours; as giving of alms, visiting the sick, or those that are in prison, comforting the afflicted, praying for the souls in purgatory, or for those that are in the state of mortal sin, &c. *Thirdly*, They are to offer up to this saint some particular mortification, as fasting, wearing

of hair-cloth, disciplining, using themselves with less tenderness, &c. *Fourthly*, They are to curb their senses, their eyes and ears, and their tongues, endeavouring to avoid even the least of sins. *Fifthly*, They are to read some chapter or passage of the life of this saint, or meditate awhile upon some one of his virtues, with an earnest desire to imitate them. *Sixthly*, They are to endeavour, for the glory of God, to excite some person to bear devotion to this saint. *Seventhly*, It will be convenient they every day invoke the intercession of some one rank of the saints, as they do of the choirs of angels, to the end that their advocates and intercessors being multiplied, as the church expresses it, they may the more readily obtain what they ask. The classes of saints may be divided into patriarchs, prophets, apostles, martyrs, bishops, doctors, priests, religious, confessors virgins, and

other saints in heaven. For the more effectual prevailing with St. Francis Xavierius, it will be convenient every day to make a special commemoration of St. Ignatius of Loyola, whom St. Francis Xavierius honoured, respected, and loved as his father, master, and superior.

Upon one of the nine days, the person performing this devotion must confess and communicate, making a most diligent preparation to please God and St. Francis Xavierius, for the more ready obtaining of the thing desired.

Such as cannot read, may cause another to read these prayers to them, they giving great attention to them, and offering them up to St. Francis; or instead thereof they may say ten times the *Lord's Prayer*, ten *Hail Maries*, and ten times *Glory be to the Father*, &c. in memory of the ten years that St. Francis Xavierius spent in the Indies; begging of the saint what-

The first Day of the Novena. 333

soever they desire, and praying as he did, for the conversion of infidels.

Though the properest time for performing this Novena be from the fourth of March to the twelfth, which is the day of the canonization of St. Francis Xaverius, yet it may be performed at any other time of the year.

How much the devotion of this Novena daily spreads, is well known; on this account, St. Francis had obtained favours for several persons, as they themselves testify. In the year 1688, it was performed at Madrid with extraordinary solemnity in the royal chapel of the palace, their Catholic Majesties being every day there present.

The first Day of the Novena.

The person performing this devotion kneeling before the altar or the image of St. Francis Xaverius, shall lift up his heart to God, and profoundly humbling

himself in spirit, and offering up all his prayers, thoughts, and words to his glory, in honour of the blessed Virgin Mary, St. Francis Xavierius, and all the angels and saints in heaven, he shall make the sign of the cross, and say the following prayer.

O Lord Jesus Christ! true God and Man, my Creator and Redeemer, for thy sake alone, and because I love thee above all things, I am sorry from the bottom of my heart for having offended thee; and I do firmly purpose never to fall into sin again, to shun all occasions of offending thee, to confess my sins, and perform the penance that shall be enjoined me, and to make restitution and satisfaction wherever it shall be due from me. For the love of thee, I forgive all my enemies; to thee, I offer up my life, actions, and sufferings, in satisfaction for my sins; and since I humbly beg it of thee,

I trust, in thy goodness and infinite mercy, that thou wilt forgive me them, through the merits of thy precious blood and passion, and wilt give me grace to amend my life, and to persevere in thy service unto my death. *Amen.*

MOST glorious St. Francis Xavier! apostle of the Indies, if it be for the glory of God and to thy honour, that I obtain what I desire and beg, by performing this Novena: obtain for me this grace of our Lord; if not, guide my petition, and beg of our Lord for me that which is most proper for his glory and the benefit of my soul.

O God, and Lord of the angels, whom thou dost entrust with the guardianship of men, I make thee an offering of all the merits of these heavenly spirits, and of those of thy servant, St. Francis Xavier, who was called an angel for his purity, and because he pre-

served men from many spiritual and corporal dangers. I beseech thee, grant me that purity of soul and body, which thou didst confer on this thy holy apostle, and that particular grace which I beg in this Novena, to thy greater honour and glory. *Amen.*

Here say thrice the Lord's Prayer and three Hail Mary's, and then the following Prayer to St. Francis Xavierius.

MOST holy father, St. Francis Xavierius! who receivest thy praises from the mouths of innocent children, I most humbly implore thy bountiful charity for the sake of the most precious blood of Jesus, and of the immaculate conception of our blessed Lady Mother of God; to the end thou mayest obtain of God's infinite goodness, that at the approach of my last hour, my heart may be separated and withdrawn from all worldly thoughts and distractions,

and be fixed in the most ardent love of him, and a vehement desire of a happy eternity; so that laying aside the multiplicity of earthly things which hitherto have perplexed me, I may most diligently seek and perfectly find that one thing which is necessary, which is, to die and rest in peace under the protection of the most holy Virgin Mary, in the wounds of Jesus her most blessed Son, in the sweet embraces of my God, and in thy presence, holy saint! through whose intercession I hope to obtain this mercy. But yet, whilst it shall please the divine Providence to preserve my life, I beseech thee, my most loving protector and most affectionate father, to obtain for me of his divine Majesty, that I may live as I would wish to have lived at the hour of my death, ever imitating thy virtues and fulfilling the most holy will of God; that so my temporal death may be to me a passage into life everlasting. I also

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beseech thee to obtain for me that which I ask in this Novena, if it be for the glory of God, and the good of my soul. *Amen.*

In the next place, you are to ask of St. Francis Xavierius the particular favour you desire to obtain, heightening, as much as you can, your confidence in him, with such words as your affectionate thoughts shall suggest, or with such aspirations as your devotion shall dictate.

Then the more to please this holy apostle, in imitation of him, say that prayer, which he himself composed, and used to say every day for the conversion of infidels, which is as follows.

ETERNAL God! Creator of all things, remember that thou alone didst create the souls of infidels, framing them to thy own image and likeness: behold, O Lord, how to thy dishonour hell

daily is replenished with them: remember, O Lord! thy only Son Jesus Christ, who suffered for them, most bountifully shedding his precious blood: suffer not, O Lord! thy Son and our Lord to be any longer despised by infidels; but rather, being appeased by the entreaties and prayers of thy elect the saints, and of the church, the most blessed spouse of thy Son, vouchsafe to be mindful of thy mercy, and forgetting their idolatry and infidelity, cause them also to know him whom thou didst send, Jesus Christ thy Son our Lord, who is our health, life, and resurrection, through whom we are made free and saved, to whom be all glory for ever. *Amen.*

Then conclude with the prayer proper to this Saint.

Antiph. Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will place thee over many

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things: enter into the joy of thy Lord.

V. Our Lord hath guided the just man by right ways.

R. And hath shewed him the kingdom of God.

The Prayer.

O God! who wert pleased to reduce to the bosom of thy church the nations of the Indies, through the preaching and miracles of St. Francis Xaverius, mercifully grant us, that we may imitate his virtues, whose glorious merits we hold in veneration. Through Jesus Christ our Lord. *Amen.*

A Commemoration of St. Ignatius of Loyola.

Antiph.

THIS man despising the world, and triumphing over earthly things, heaped up riches in heaven by word and work.

V. The Lord loved and adorned him.

R. A garment of glory he hath put on him.

The Prayer.

O God! who for the propagation of the greater glory of thy name, hast by blessed Ignatius strengthened thy church militant with new auxiliaries: graciously vouchsafe that we, by his assistance and imitation solicitously combating upon earth, may obtain with him an everlasting crown in heaven.

A Commemoration of St. Gregory the Great, Apostle of England.

Antiph.

O Most excellent doctor, light of the holy church, blessed Gregory, lover of God's law, supplicate the Son of God for us.

V. Thou art a priest for ever.

R. According to the order of Melchisedech.

The Prayer.

O God, who hast bestowed the rewards of eternal blessedness on the soul of thy servant Gregory : grant mercifully, that we who are depressed with the weight of our sins, may by his prayers be delivered. Through our Lord. *Amen.*

The second Day.

Lord Jesus Christ, true God and man, &c. *as before on the first day.*

Most glorious St. Francis Xavierius, &c. *as on the first day, and so on all the following days.*

A Prayer for this Day.

LORD God of the Archangels ! whom thou dost intrust with the most weighty concerns of thy glory, and the benefit of men, I offer up to thee the merits of these most diligent spirits, and those of thy great servant St. Francis Xavierius ! whom thou madest the minister of thy glory, and to whom thou recommendest the spiritual

welfare of innumerable souls. I beseech thee, grant that I may perform those duties which thy most holy and divine will hath imposed upon me, and also that I may obtain that particular grace which I beg of thee in this Novena, to thy greater honour and glory. *Amen.*

The third Day.

LORD God of the Principalities! who, according to the disposition of thy divine will, by means of angels and archangels, takes care of the welfare of mankind, enlightening, instructing, and governing them: I offer up to thee the merits of those most zealous spirits, and those of thy servant St. Francis Xaverius, who enlightened and converted many kingdoms and provinces, and in them innumerable souls, not only by himself, but by his disciples and followers, instructing, teaching, and commanding. I beseech thee grant me the zeal of

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this holy apostle, and the particular petition I tender in this Novena to thy honour and glory: *Amen.*

The fourth Day.

LORD God of the Powers! who hast a special prerogative to curb the infernal spirits: I offer up to thee the merits of these most potent spirits, and those of thy servant St. Francis Xavierius, to whom thou gavest the singular power of expelling devils from bodies and souls. I beseech thee, grant me the grace to overcome all the temptations of the devil, and that which I beg of thee in this Novena, to thy greater honour and glory. *Amen.*

The fifth Day.

LORD God of the Virtues! by whose means thou workest miracles and prodigies peculiar to thy sovereign power: I offer up to thee the merits of those most stupendous spirits, and those of thy

servant St. Francis Xaverius, whom thou madest a new Thaumaturgus, or worker of new and prodigious miracles, renewing in him the signs and wonders of the blessed apostles, that he might discover the gospel to new nations. I beseech thee, grant me that profound humility wherewith St. Francis Xaverius amidst so many miracles sought thy glory, and not his own honour; as also that which I beg in this Novena, to thy greater honour and glory. *Amen.*

The sixth Day.

LORD God of the Dominations! which preside over all inferior spirits and ministers of thy providence, and submit themselves to thy will, being ever ready to fulfil it: I offer up to thee the merits of these excellent spirits, and those of St. Francis Xaverius, who though superior to many, yet humbly submitted himself to all superiors, in

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them acknowledging thy Majesty, and readily fulfilling their commands. I beseech thee, grant me a ready and perfect obedience to all my superiors, and that special petition which I make in this Novena, to thy greater honour and glory. *Amen.*

The seventh Day.

LORD God of the Thrones! on whom thou reposest as on the seat of thy glory and chair of thy majesty: I offer up to thee the merits of these supreme spirits, and those of St. Francis Xavierius, that throne of thy glory, that vessel of election, to convey thy name to new nations, who denied himself to himself, and to all worldly things, casting them out of his heart, that thou alone might possess it. I beseech thee, grant that I may despise all worldly things; and rest in thee alone; grant me also the petition I make in this Novena, to thy greater honour and glory. *Amen.*

The eighth Day.

LORD God of the Cherubims ! who are adorned with most perfect wisdom : I offer up to thee the merits of these most knowing spirits, and those of thy servant St. Francis Xaverius, whom thou didst grace with supereminent wisdom, and to whom thou didst reveal most profound secrets, that he might teach thy law to many people and nations. I beseech thee, grant that I may learn to fear and please thee, which is true wisdom, and that by word and example I may teach others to keep thy commandments, and that thou wilt also grant me the favour I beg in this Novena, to thy greater honour and glory. *Amen.*

The ninth Day.

LORD God of the Seraphims ! who are inflamed with the most ardent love of thee : I offer up to thee the merits of these most fervent spirits, and those of thy

servant St. Francis Xaverius, who like a seraphim was inflamed with thy love, conquering the innumerable hardships, and dangers of his life, to please thee, and to make those know and love thee, who before offended thee, and knew thee not : I beseech thee, grant that I may love thee, my only God and Lord, and endeavour to bring all men to the knowledge and love of thee ; and also that thou wilt grant me that which I ask in the Novena, to thy greater honour and glory. *Amen.*

The Devout Client's Address to St. Aloysius.

ANGELICAL youth, Aloysius, by the particular appointment of God's vicar upon earth, patron of those who apply to studies ! thou who hast illustrated the Church by a holy contempt of an earthly principality, but more by the innocence of thy manner, sanctity of thy life, and glory of

thy miracles, allow me, from this day, to choose and adopt thee patron and protector of my life and studies, firmly resolved to follow thy example and pattern, as well of piety as of industry, thou hast put before me. For the love thou hadst for Christ crucified and his most blessed Mother, receive me as thy client and obedient servant; aid and assist me in the pursuit of virtue and learning; nourish and increase in me a purity of body and mind; turn off the snares laid against my chastity; ward and defend me against the dangers of the world; inspire my heart with a true and filial confidence in the ever blessed Virgin Mary, the Mother of good counsels; govern and direct me in my choice of a state of life, and let the grace of God be my perpetual defence against all mortal sin: that as thou always livedst in a purity and integrity truly angelical, so assisted by thy patronage and aided by the

grace of God, I may live chastely and holily in this world, and deserve to be associated with thee, and joined to the company of the angels in heaven. *Amen.*

The Litany of St. Aloysius.

LORD, have mercy upon us.
 Christ, have mercy upon us.
 Lord, have mercy upon us.
 Christ, hear us.
 Christ, graciously hear us.
 God the Father of heaven, have mercy upon us.
 God the Son, Redeemer of the world, have mercy upon us.
 God the Holy Ghost, have mercy upon us.
 Holy Trinity, one God, have mercy upon us.
 Holy Mary, *Pray for us.*
 Holy Mother of God,
 Holy Virgin of Virgins,
 St. Aloysius,
 Most beloved of Christ,
 The delight of the blessed Virgin,

Pray for us.

Most chaste youth,
Angelical youth,
Most humble youth,
Model of young students,
Despiser of riches,
Enemy of vanities,
Scorner of honours,
Honour of princes,
Jewel of the nobility,
Flower of innocence,
Ornament of a religious state,
Mirror of mortification,
Mirror of perfect obedience,
Lover of evangelical poverty,
Most affectionately devout,
Most zealous observer of the
rules,
Most desirous of the salvation
of souls,
Perpetual adorer of the eucha-
rist,
Particular client of St. Igna-
tius,
Be merciful unto us, O Lord.
Graciously hear us, O Lord.

Pray for us.

From the concupiscence of
 the eyes,
 From the concupiscence of
 the flesh,
 From the pride of life,
 By the merits and intercession
 of St. Aloysius,
 By his angelical purity,
 By his sanctity and glory,
 Lamb of God, who takest away
 the sins of the world, Spare us,
 O Lord.

Deliver us, O Lord.

Lamb of God, who takest away
 the sins of the world, Graciously
 hear us, O Lord.

Lamb of God, who takest away
 the sins of the world, Have mer-
 cy upon us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c.

V. Pray for us, St. Aloysius.

R. That we may be made wor-
 thy of the promises of Christ.

Let us pray.

O God, the distributor of heavenly gifts, who didst join in the angelical youth Aloysius wonderful innocence of life with an equal severity of penance; grant, thro' his merits and prayers, that we who have not followed the example of his innocence, may imitate his practice of penance. Thro' our Lord Jesus Christ. *Amen.*

AFTER the canonization of the angelical youth Aloysius, which was decreed by his Holiness Benedict XIII. with a particular view, among many other laudable motives, *to offer to the imitation and veneration, especially of young persons, a youth most conspicuous for his innocence of life:* the younger persons were not the only votaries of a saint, who seemed to be appointed their peculiar patron; the devotion soon became general and common to all. In order to promote and encourage

the same, by the concurrence of the Apostolic See, Clement XII. extended the plenary indulgence granted by his predecessors, to any one who on his feast should go to his altar; to those also who should pray before an altar where his feast happened to be kept.

“Heaven seemed to give its sanction to this zeal of the faithful, by the frequent and wonderful favours granted and obtained through his powerful intercession, and the pious custom of assigning six Sundays, without intermission, in honour of the saint, and in memory of the six years he had lived in the Society of Jesus, was introduced and observed. How agreeable a devotion of this nature was, St. Aloysius has shewed by many and very signal blessings bestowed on his clients; so that the same Clement XII. as he speaks himself, to *nourish so salutary a practice towards St. Aloysius, approved from heaven by many favours, as well spi-*

ritual as temporal, has granted plenary indulgences on each of the above Sundays to them, who, by true and sincere repentance, by a worthy communion, by a serious application to mental or vocal prayer, and other good works of piety, performed in honour of the saint, and directed to the greater glory of God, shall sanctify the said days.

“ The manner of performing the devotion of the six Sundays is as follows:

“ 1. On each of these Sundays let the person who performs this devotion choose St. Aloysius for his patron, and receive the sacraments of penance and the holy eucharist.

“ 2. On that day let him be present either at some confraternity or sodality, or at least hear a mass in honour of the saint.

“ 3. Let him recite on each day, either before some image of the saint, or in the church, six *Paters*

and *Aves*, with the *Gloria Patri*, the Litany of the Saint, &c.

" 4. Let him perform some work of mercy, spiritual or corporal, according to his ability, and as his devotion shall suggest.

" 5. Let him spend some time in meditating, and for the subject of his meditation on each Sunday let him take one of the virtues which St. Bonaventure finds expressed in the wings of the seraphim seen by the prophet Isaiah. These virtues are, *Compunction of heart, satisfaction of penance, cleanness of body, purity of mind, love of God, and love of our neighbour*. With these virtues, as with so many wings, did the angelical Aloysius fly to that height of perfection, as to resemble in some manner the very angels themselves.

*A Prayer to be said each Sunday
after the six Paters and Aves,
&c.*

ANGELICAL youth, most loving protector and powerful advocate, Aloysius! as thy most unworthy servant and client, yet sensible of the favours thou enjoyest with God, the just reward of thy merit, I humbly prostrate myself before the throne of thy glory. I rejoice from my soul, not only for the renown of thy name, illustrious upon earth by frequent and glorious prodigies; but also am overjoyed for the sublime pre-eminence with which God has been pleased to crown thy virtues in heaven. Praise and glory be to the most sacred Trinity, who embellished thy soul with a most admirable innocence, and with so many heroic virtues. Blessed be the Eternal Father, who is well pleased in thee his adopted child, adorned with so singular prerogatives. Blessed be God the Son,

who sees in thee so pure and so abundant fruit of thy precious blood and passion. Blessed be the Holy Ghost, who resided in thee after a particular manner, and inflamed thy heart with an ardent love and charity. By these so singular favours, by thy innocence and penance equally admirable; by that love of God, which burnt in thy breast; by his love for thee, and by the unspeakable bliss and happiness thou enjoyest in heaven, give me leave in a suppliant manner to entreat thy goodness, to obtain for me a true contrition and repentance, an undefiled purity of heart, and a conscience free from sin and all offences of God. Be thou ever present to me, protect and defend me as well in life as in death, when my weakness will stand most in need of, and call for thy powerful assistance. Let me also, my dear and indulgent patron, most earnestly beg the particular grace of N. N. which I con-

fidently hope to obtain through thy holy intercession.

O Queen of heaven, Virgin Mother! who so much lovest Aloysius, intercede with thy only begotten Son, that under thy patronage some weight may be added to my poor and unworthy prayers; grant this my request, founded not on my own, which are none, but the merits of St. Aloysius. O most holy Virgin! may all know and be sensible, that thou wouldst have Aloysius honoured and respected, and that, as a true mother, thou embracest such as have recourse to his protection and patronage. May the number of the faithful who honour thee, O Queen of angels! and the angelical Aloysius, here on earth, be daily increased, and may they yet more praise and glorify you both in heaven for all eternity. *Amen.*

A Prayer to our Angel-Guardian.

O Angel of God! who art my guardian, watch over me,

whom the divine goodness has committed to thy charge; direct me, keep me, and defend me from evil spirits, and all misfortunes. *Amen.*

To our monthly Patron.

O Great Saint! seeing that our Lord has especially entrusted me to thy zeal, and to thy inexhaustible charity, in the course of this month, vouchsafe to take me particularly under thy protection; deliver me from all dangers of soul and body, and obtain for me the grace of having my heart inflamed with the divine love of Jesus. *Amen.*

To all the Saints.

O Most blessed Saints! I heartily rejoice and congratulate with you for your present eternal felicity, and I beseech you, that amongst all your joys you forget not my miseries. Behold I cast myself body and soul into your arms. Take me, therefore, for Jesus Christ's sake, from this moment, under your perpetual care

and protection : and being now secure of your own happiness, shew yourself solicitous for mine. Direct me in all my actions during my life, and in the moment of my departure receive me into your blessed company. *Amen.*

Prayers for the Faithful departed.

O God, the Creator and Redeemer of all the faithful ! give to the souls of thy servants departed remission of all their sins, that through pious supplications they may obtain the pardon they have always desired. *Amen.*

O God ! whose property is always to have mercy, and to spare, we humbly beseech thee for the soul of thy servant N. which thou hast this day called out of this world, that thou wouldst not deliver it up into the hands of the enemy, nor forget it unto the end, but command it to be received by thy holy angels, and to be carried to paradise, its true country ; that

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as in thee it had faith and hope, it may not suffer the pains of hell, but may take possession of everlasting joys, thro' Jesus Christ our Lord.

Absolve, we beseech thee, O Lord! the soul of thy servant N. that being dead to the world, he may live to thee; and whatever he has committed in this life, through human frailty, do thou of thy merciful goodness forgive, thro' our Lord Jesus Christ. *Amen.*

The Beads for the Souls in Purgatory.

YOU will use the common beads, or rosary, observing only the following remarks.

Enter upon this pious practice with reciting the *De Profundis*. Say the *Our Father* as it occurs in the usual order of the beads, and let the ensuing prayer be used in place of the *Hail Mary*.

“O sweet Jesus! Father of mercy! compassionately relieve the soul of my poor N. (*name the*

person you pray for) departed this life, and grant him everlasting repose. *Amen.*"

Or if you choose to recommend the cause of your deceased friend to the powerful intercession of the ever blessed Virgin, you will use this address.

"O sweet Virgin Mary! Mother of Mercy! pray for the soul of my poor N. departed this life, and obtain for him everlasting repose. *Amen.*

Concerning Indulgences.

AN Indulgence is a releasing of temporal punishment, due to such sins as are already forgiven by the sacrament of penance.

An indulgence for the dead remits the pains in purgatory, not by way of absolution, or jurisdiction, but only by way of prayer, or suffrage accepted by God.

To gain an indulgence, the person must be in the state of grace, and perform the particulars re-

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quired for the obtaining of the indulgence whilst actually in that state.

A plenary indulgence duly obtained is a full and entire remission of all the temporal punishment due to sin.

A particular indulgence is a remission of a part of the temporal punishment due to sin.

Though by the sacrament of penance duly received, the contrite sinner is reinstated in the favour and friendship of God, and consequently the guilt of eternal damnation cancelled and blotted out; yet from hence it no ways follows, that all the punishment due for our sins is always remitted. Faith teaches us the contrary; and the Church, under the direction of the Holy Ghost, ever imposes some temporal punishment, which we call satisfaction, on the persons receiving this sacrament, even in time of its greatest indulgences and jubilees.

The primitive church was more remarkable in the severity used on these occasions: not that there was any doubt either of the true or sufficient dispositions of the penitent, or of the virtue or efficacy of the absolution; but a satisfaction, or penal austerity, sometimes even of seven, ten, or more years; often of ten, twenty, or forty days, was enjoined.

The church, as an indulgent mother, ever compassionating the weakness of her children, and finding herself in the superabundant merits of her spouse Jesus Christ, possessed of an infinite treasure, dispenses these her riches, by indulgences and jubilees to the faithful, in proportion to their wants, and the solemnity of the occasion. She moreover points out to each one, by means of the particular injunctions prescribed in her grant of these blessings, how and in what manner we may apply these treasures to our own advantage,

and by them pay the whole, or part of the debt we have contracted by our transgressions. So that an indulgence of ten years, forty days, and the like, is in our regard, by acquitting ourselves of what is mentioned and required by and in the grant (as the saying of so many *Paters* and *Aves*, giving such and such alms, &c.) equivalent and equal to the atonement and satisfaction we should or might make to the divine justice, by the performance of a ten years austerity, or a forty days penance, &c. enjoined by the ancient canons, now mitigated in this manner.

Of a Jubilee.

A Jubilee is a solemn plenary indulgence accompanied with certain privileges, relating to censures and dispensations granted to the inferior pastors of the church by the superior Pontiff, and specified in his bulls or orders, directed to them for that purpose. It is

granted every twenty-fifth year ; as also upon other extraordinary occasions, to such as, being truly penitent, shall worthily receive the blessed Sacrament, and perform the other conditions of *fasting*, *alms*, and *prayers*, usually prescribed at such times.

A Prayer for the whole State of Christ's Church upon Earth, and all the Intentions of the Indulgence.

O Eternal Father of our Lord Jesus Christ, Creator of all things visible and invisible. Source of all good ! infinitely good in thyself, and infinitely gracious, bountiful, and good to us ; behold I thy poor servant, the work of thy hands, redeemed by the blood of thy only Son, come to present myself as an humble petitioner before the throne of thy mercy. I prostrate myself here before thee, and most humbly beseech thee to *sanctify thy own most holy name,*

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by sanctifying and exalting thy holy Catholic Church throughout the whole world. O eternal King! who hast sent thy only Son down from thy throne above, into this earth of ours, to establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom: look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts: sanctify it in all truth; maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastors and all its other prelates: enlighten them all with heavenly wisdom, and make them all men according to thy own heart. Give thy grace and blessing to all the clergy, and send amongst them that heavenly fire, which thy Son came to *cast on the earth*, and which he so earnestly desired should *be enkindled*. Assist and protect all apostolical missionaries,

that they may zealously and effectually promote thy glory and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders: give them the grace to serve thee with all perfection according to the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all Christian princes: grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and to their subjects; that they may be true servants to thee, the King of kings, true fathers to their people, and nursing fathers to thy church. Have mercy on all magistrates and men in power; that they may all fear thee, love thee, and serve thee, and ever remember that they are thy deputies and ministers of thy justice. Have mercy on all thy people throughout the world, and give thy blessing to thine inheritance: remember thy congre-

gation which thou hast possessed from the beginning; and give that grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels that sit in darkness and in the shadow of death; to all those nations that know not thee, and that have not yet received the faith and law of thy Son their Saviour: to all Pagans, Mahometans and Jews. Remember, O Lord! that all those poor souls are made after thy own image and likeness, and redeemed by the blood of thy Son: O let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonour of thy name. Let not the precious blood of thy Son be shed for them in vain. Send amongst them zealous preachers and apostolic labourers, endued with the like graces and gifts as the apostles were, and bless them with the

like success for the glory of thy name: that all these poor souls may be brought to know thee, love thee, and serve thee here in thy church, and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion upon all those deluded souls, who under the name of Christians, have gone astray from the paths of truth and unity, and from the one fold of the one shepherd, thy only Son Jesus Christ, into the bye paths of error and schism. O bring them back to thee and to thy church. Dispel their darkness by thy heavenly light; take off the veil from before their eyes, with which the common enemy has blindfolded them; let them see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their education; take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and docile

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heart. Give them a strong desire of finding out the truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish for which Christ died? Why should Satan any longer possess these souls, which by their baptism were dedicated to thee, to be thy eternal temple?

O Father of Lights, and God of all Truth! purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up every where the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition: charity over hatred, envy, and malice: purity and temperance, over lust and excess: meekness over passion: and disinterestedness and poverty of spirit, over covetousness and the love of this perishable

world. Let the gospel of Jesus Christ, both in its belief and practice, prevail throughout the whole universe.

Grant to us thy peace, O Lord! in the days of our mortality; even that peace which thy Son bequeathed as a legacy to his disciples; a perpetual peace with thee; a perpetual peace with one another; and a perpetual peace within ourselves. Grant that all Christian princes may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that bloodshed, of the devastation and ruin of so many territories; of the innumerable sacrileges, and the eternal loss of so many thousand souls, as are the dismal consequences of war. Turn their hearts to another kind of warfare; teach them to fight for a heavenly kingdom.

Remove, O Lord! thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin: make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom, and in particular this nation, from all the evils that threaten impenitent sinners; such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgments here, and eternal damnation hereafter. Comfort all that are under affliction, sickness, or violence of pain: support all that are under temptation: reconcile all that are at variance: deliver all that are in slavery or captivity: defend all that are in danger: grant relief to all in their respec-

tive necessities: give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors: to all those for whom we are particularly bound to pray, and have mercy on all our enemies. Give eternal rest to all the faithful departed, and bring us all to everlasting life. Through Jesus Christ thy Son. *Amen.*

Of Agnus Dei's.

AN *Agnus Dei*, (so called from the image of the Lamb of God impressed on the face of it) is made of virgin wax, balsam, and chrism, blessed according to the form prescribed in the Roman Ritual. The spiritual efficacy, or virtue of it, is gathered from the prayers that the church makes use of in the blessing of it, which is to preserve him who carries an *Agnus Dei*, or any particle of it, about him, from any attempts of his spiritual or temporal enemies; from the dangers of fire, of water, of

storms and tempests, of thunder and lightning, and from a sudden and unprovided death. It puts the devils to flight, succours women in child-bed, takes away the stains of past sins, and furnishes us with new grace for the future, that we may be preserved from all adversities and perils, both in life and death, through the cross and merits of the Lamb, who redeemed and washed us in his blood.

The Pope consecrates the *Agnus Dei's* the first year of his pontificate, and afterwards every seventh year on Saturday before Low-Sunday, with many solemn ceremonies and devout prayers. *Franc. Cost. Lib. 4. Christian Institut. cap. 12.*

The use of the *Agnus Dei* is so ancient, that it is now above 960 years since Pope Leo, the third of that name, made a present of one to the emperor Charles the Great, who received it from the hands of his Holiness, as a treasure sent

him from heaven, and revered it with a singular piety and devotion, as it is recounted in the book intituled, *Registr. Sum. Pontif.*

A Prayer to be daily said by those who carry about them an Agnus Dei.

O My Lord Jesus Christ, the true Lamb that takest away the sins of the world! by thy mercy which is infinite, pardon my iniquities, and by thy sacred passion preserve me this day from all sin and evil. I carry about me this holy Agnus in thy honour, as a preservative against my own weakness, and as an incentive to the practice of that meekness, humility, and innocence, which thou hast taught. I offer myself up to thee as an entire-oblation, and in memory of that sacrifice of love thou offeredst for me on the cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to

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thee in the odour of sweetness.
Amen.

The true Secret of living with Content and dying with Joy, in a religious State.

To a devout Religious.

MADAM,

IF you have been careful and zealous in answering the call of your amiable Jesus, who, preferable to thousands of others, has chosen you for his spouse, remember it is not sufficient to have begun well, you must also persevere with courage, and finish with resolution what you have so happily begun. *Perseverance perfects, and the end crowns the work.*

To this effect, consider whether your heart be disengaged from the world and worldly maxims. Are you above private interest and self-inclination, or is God the sole object of all your views? You made yourself religious, that serving him here, you might be happy

with him hereafter. *The change of manners, and not the change of dress, makes the true religious.* Judge by the ensuing particulars.

I. *With regard to God.*

AWAKING from sleep, have God before your eyes; walk in his presence during the day, and that with a respect partaking of humility and confidence. *He that walks before God will not stumble.* Having an upright intention in whatever you do, make this agreement with your heavenly Spouse: each action of the day, word, thought, or motion, shall be to thy honour, praise, and love. As this is small, I unite to them, and offer, whatever the church, either militant or triumphant, offers to the glory of thy name: you at the same time give me grace to serve you worthily, and such blessings to my friends and relations, as they stand in need of. *An ac-*

tion without a due intention, is as a body without a soul. If such an action has any apparent beauty in it, be assured it is not real: it is only an inanimate carcass.

All for God is the watch-word of the day. Have this continually in your heart, and frequently in your mind. Nothing will follow you after death, but what you have given to God during life. Humbly submit yourself in all occurrences to the will of your Creator. Repeat often, both in words and in your heart, O my God! may thy holy will in me and in my regard be ever accomplished. *All sanctity, and every lenitive of sufferings, is found in due conformity to the will of Almighty God.*

The exercise of devotion, and practice of the rules, ought never to give way, save only to obedience, sickness, and necessity. Let your care chiefly be about such devotions as the rule pre-

scribes. Be not over solicitous as to those which pertain to your private devotion. Nor is it sufficient to have a due intention; you must join to that an attention also, such a one as may answer the greatness of the majesty you serve: nor should you be deterred by whatever disgust, aridities, or temptations you meet with. *The soul becomes tedious, when deserted by devotion.*

Jesus, Mary, and Joseph, ought to be the tender objects of your devotion; your angel guardian,—the founder of your order, and saints of your name, should never be forgot. Thanks are due to them for benefits received, and your piety will engage them in your interest. *An acknowledgment of favours received, is a pledge of new ones. Ingratitude dries up the source of innumerable blessings.*

II. *With Regard to your State in Life.*

ABOVE all things in the world, have the greatest love and esteem of your vocation. God has called you to that state; the ever blessed Virgin in particular, and your other patrons, have obtained this for you. Pray to them, return them thanks, and beg they would make you worthy of so signal a benefit. Esteem your own as most proper for you, but still with moderation. *The daughter who is profuse in the praises of her mother, and derogatory to the commendation of others, shews clearly that she is full of vanity, and drawing upon herself the ridicule of the company, discredits rather than honours her family.*

Be very punctual in the exact performance of all your rules, and break not any of them through human respects or complaisance. *The rules are the cloysters of a re-*

religious soul: whoever therefore transgresses the least of them, gives an opening to the enemy, who may break in and spoil the best fruit.

There may happen in a religious community, however exact or perfect, some disturbances; some growing party in favour of some particular, and depression of others. Those unhappily concerned in these courses form private conventicles,——underhand spreads complaints, and, at the expense of charity, carry on some private animosity, some sinister interest or view opposite to the public advantage. Devout soul! enter not into the like parties; fly from their meetings, and in no wise join in the disunion. *Regularity, even in its very name, is quite lost, where these disturbances are not suppressed; and in place thereof confusion alone reigns.*

Let obedience govern your motions. An office or charge is put upon your shoulders; perform it.

with readiness and exactness. The honour of God and your own spiritual advantage is concerned in your exact discharge of this employ, and no other; this charge is the means of your sanctification which providence has allotted. Be faithful in that, however mean it may appear, or contrary to your inclination; perform the same with alacrity, fervour, and humility. Such is the order of God, such his divine will, and *nothing honours and pleases his divine Majesty so much, as a punctual performance of, and submission to his blessed will.*

You meet in chapter, your opinion is required; your vote of suffrage demanded: crave light of the Holy Ghost, and act as one solicitous for the honour of God, your own advantage, and that of your community. Suffer not your mind to be biassed by any party interest or friendship. These are a sort of bribery and corruption,

that influence our passions; and *a commonwealth under the influence of bribery must be miserable, and cannot long subsist.*

Respect and love your superiors; have recourse to them in all your necessities with confidence and a filial candour. Pay a due regard to whatever they command, and obey the least intimation of their will, not because they excel in any particular quality or pre-eminence, but because they are your superiors, and the channel through which, by the appointment of Providence, the blessings of heaven are conveyed to you. Whoever should endeavour, by whatever means, to remove this happy understanding between the subject and superior, believe me, I speak with the utmost assurance, and be convinced that such an one is an enemy of religion and a minister of Satan; *a member disjointed from the head, that must of necessity wither and perish.*

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But you will say, perhaps, that you live unhappily under a superior, who either out of humour, inconsideration, or animosity, makes no ceremony in mortifying you on every occasion, without regard to time or place. Your duty and obligation is still the same. You ought to consider what you owe to your divine Master, who called you to this state, and whose example, in the dereliction he suffered, has given you a pattern to act by. *He is your Father, and if you meet with such treatment under this your step-mother, he himself will shew you are his child.*

III. With Regard to your Sisters.

THOSE with whom you live, viz. the community of which you are a member, have an undoubted claim to your good opinion, and that you should always put a favourable construction on their words and actions, and never re-

late to a third person what you may have heard any particular person say, that lessens the value of their fame or reputation. *A suspicious mind is never at rest; the detractor causes confusion; discord is worse than the devil; and all three are exposed to the danger of damnation.*

Love those who are under the same rule with yourself, love them for the sake of Jesus Christ, and let your love be manifest by the regard you shew for them. Serve them in whatsoever lies in your power. There are two great rocks you must avoid, *viz.* aversion and particular friendship; both are dangerous and destructive: the one to your own conscience, the other to edification; both to devotion and perfection. *An aversion to our neighbour is contrary to Christianity; and particular friendship destroys a religious perfection.*

Above all things, take care not to exasperate, afflict, or even dis-

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order those with whom you live: the Holy Ghost is contristated thereby, and becomes the defender of those who are afflicted. Be not curious to pry into the actions or words of others; that cannot contribute to your perfection, nor be of any help to you in the performance of your office. *Never was a curious person truly devout.*

Envy not another, because she is in greater favour or more preferred than yourself. Rather rejoice and bless God on the occasion. Charity turns every thing into gold, and makes every one's virtues our own advantage. *Envy poisoned Lucifer's happiness in heaven, and still increases his torments in hell.*

Shut your eyes and ears to the faults of others. If their virtues be the subject of discourse, lend your attention with joy, and extol them according to their merit; but employ not your talents in discovering their faults and blemishes. *La-*

mentable is the condition of the spider, that turns the sweetest meat into poison: happy that of the bee, which gathers honey from the most bitter flowers. Abhor the one and follow the other.

IV. With Regard to yourself.

FLY idleness: it is the source of all other evils. Keep yourself employed, yet not so as to be overpowered with business. *As the diseases of the body are occasioned by emptiness as well as repletion; so are the imperfections of the soul, by idleness and excess in occupation.*

Since the observance of silence is a great duty, keep it exactly, and it will preserve you from a thousand evils, and draw upon you as many blessings. *In silence, the soul speaks to her beloved. The heart without silence will not easily be governed.*

Avoid singularity; not only in as much as concerns the care of the body but the soul also. Be not

singular in your devotions. This spirit will lead you astray, and expose you to dangers and the deceits of your enemy. *Pride is the mother of singularity, and finds its ends wherever it gets footing.*

You may lawfully place an esteem and confidence in another, as long as it is conducive to your spiritual advancement; but be careful the same degenerate not into a sensual satisfaction, or be upheld by too frequent conversations accompanied with over much solicitude, and in absence with dejection and desolation. *Friendships among young people, even out of the best motives, are often dangerous; they are begotten in spirit, but do not always end there.*

Bear patiently such afflictions, either corporal or spiritual, as may from time to time befall you. Support yourself under them by a pious consideration of your dear Redeemer; by reflecting on the sufferings of our blessed Lady, and

those of other saints. Even accustom yourself to those trials by a voluntary and daily mortification of your senses, in honour of the five wounds of our Saviour, or by that of the three powers of your soul, in honour of the ever adorable Trinity. *The livery of the heavenly Spouse is white and red:—purity of heart and mortification. She that disdains to carry this livery, is unworthy, not only of the august name of Spouse, but also of the privileges those enjoy who are of the number of his family.*

V. With Regard to your Vows.

BY your vows you have bound yourself to God. Be faithful to your promise. They are the very being of a religious state. *Vows duly observed are the wings that raise the soul to heaven; the same neglected, becomes a load, that weighs us down to hell.*

Be poor. Keep nothing extra-

R 4

ordinary by you without express leave or necessity. Neither give nor take without licence from your superior. *Foolish is that person, who, after having broke thro' the chains of gold and silver which captivate so many in the world, lets herself in religion be bound with flaxen bonds, I mean with toys and trifles.*

Obey with alacrity, with servour, joy, and respect: God has appointed one in his place to govern you. It is God, not his substitute, you obey, and *the obedient person speaks of victories.* This is the reward of the religious soul in life: her recompense after death will be an eternal crown of glory.

Chastity, a virtue so dear to your heavenly Spouse, must be as much cherished and preserved as the apple of your eye. Let no intruding thought sully its lustre. Neither death nor life can rob us of so inestimable a treasure. *One rais-*

ed above her birth and merit to the espousals of a great prince, if defective in point of fidelity, is truly deserving of the utmost reproach and punishment.

Humility is the common guard of these and all other virtues. It is the solid foundation of religious perfection, and measure of its height. Make it your study to excel in this; seek the lowest place, deem yourself unworthy of the least regard, and rejoice in being thought so by others. Praise and glory is not due to you; that belongs and is to be referred to God only. *Be humble for the love of Jesus Christ; take pleasure in being looked upon as the lowest in this world, and you shall be exalted in the other.*

VI. With Regard to your Inferiors.

AS superiors, you ought to be united with God, and most jealous of his honour; most humble in heart, and in every action in

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life : a mirror of charity ; zealous for the advantage of those under your care, and circumspect in your management with externs. *She who knows what is due to God, her neighbour, and herself, may govern the world to the honour of God and the advantage of each particular.*

You ought to stand centinel against all surprise of the enemy, whilst in your religious repose, and lift up your hands to heaven, that no imperfection break in upon the community whilst they divert themselves. They may very easily be indifferent, or even somewhat neglectful of themselves, as they know and are sensible you are upon the watch, and provide whatever is expedient for their health and perfection. In a word, look upon them as your sisters, and yourself as their mother, and you will always love, help, and assist them. Remember they are really the beloved spouses of Jesus

Christ, your Lord and Master, and you will always have the greatest esteem, respect, and even reverence for them. You are a shepherd: the welfare of your flock, the riches of your divine Master, and your own regard and recompense, depend on your care and vigilance.

Compassionate your religious in their infirmities; treat them with tenderness; give your orders with mildness, and let the moderation you use appear even in the tone of your voice. Grant the favour demanded at your hands with an air of satisfaction; and if a refusal be expedient, refuse with compassion and benevolence. Reprimand them with circumspection and tenderness, and then only when necessity requires, and after you have recommended the affair to Almighty God. He must speak to the heart, and will speak efficaciously if you ask him. Should any one have conceived an offence against

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you, be you the first to procure a reconciliation. *If the bee withdraws not immediately the sting from the wound it makes, what will be the event? It perishes by the poison it leaves.*

You have read the dreadful history of certain superiors of a celebrated religious order, who appeared all in flames. The cause was, they had neglected religious discipline in their subjects, letting them go on without a due regard to the rule; and not to displease some particulars, had permitted the whole to be corrupted. Upon this consideration, when you meet with such in your community as lenitives cannot cure, use those remedies that may be more corrosive, but not violent. Jesus Christ, the patron and example you ought to follow, though mildness itself, rebuked St. Peter severely on different occasions, and corrected the other apostles with resolution. You know in what tone

he reproached the Scribes and Pharisees. *The good shepherd carries with him vinegar, as well as oil: both have their proper uses; and there are wounds which cannot be cured but by the application as well of the one as the other.*

All will go well, and to your satisfaction, if your subjects have a love and esteem for you. That you may be beloved, give the example by loving them first yourself. Esteem will rise from a becoming discharge of your employ, and your own particular compliance in each part of your religious profession. Your subjects will have an entire reliance on you if you yourself are true to the trust they confide to your secrecy, and careful of their ease and comfort. *Love, esteem, and confidence, are the three virtues, or triple cord, by which the soul of the subject is united to the superior, and which the powers of hell cannot break.*

VII. *With Regard to Seculars.*

BE always circumspect, and even reserved, in your treating with worldlings. Let your discourse be short, and seasoned with a becoming devotion; each motion and gesture within its proper bounds; your countenance and actions humble, modest, and suitable to your profession. *Unhappy the religious, who, instead of gaining the secular over to virtue and piety, becomes herself a prey to worldly vanity and emptiness.*

If the subject of your discourse falls on the customs and rules of your monastery, and much more on your fellow religious, praise and commend the one and the other. Cain was cast off by Almighty God, and a vagabond upon earth, under sentence of death, for attempting on the life of his brother. *She who lays open the faults of her convent, and takes away the good reputation of her community, becomes more criminal than*

the above-mentioned, and more deserving of punishment.

What does it concern you how things pass in the world? The enquiry is dangerous to you, displeasing to God, and disedifying to your neighbour. When such conversations rise, turn them off and fling the discourse into another channel. *The Israelites in the desert, even whilst fed from heaven, betrayed their corrupted taste and inclination by dilating on the flesh pots of Egypt, and for that reason were brought to a very severe account.*

Suffer not, under any pretext whatever, the least word to escape you that bears a tendency to what the world calls passion, affection, or polite conversation. Fly with aversion the least opening to such subjects, and put a stop to such tooleries with indignation. *The serpent kills with his breath, and destroys by infection. When was the abomination of desolation la-*

mented by the prophets and foretold by Christ, completed in the temple, but when sensuality, under the borrowed shape of a soft Adonis, was erected there? Our sanctuaries are still more holy than the temple, and the profanation more detestable, when softness or sensuality even appear in them. *The soul engaged to God in the vows of religion, by fond and loose desires, becomes odious and abominable, and hell itself is too light a punishment for such a profanation*

Ask yourself frequently this question: For what intent did I enter into religion? What should I wish to have done, were I this hour to appear before the dread tribunal of God? Oh! how dismal will be the confusion of a soul which, during life, was thought holy and perfect, if before God it is then cast off and condemned? What reproaches from former friends, relations, and acquaint-

ances? How will it bear up against the insults of the devil, who will utterly despise the soul that has abandoned the substantial and real pleasures of the world, and after all lets itself to be taken with and eternally lost for the shadow of them? How will it answer to God for the graces, favours, and lights imparted, received, neglected, and abused? On the other side, with what jubilee will the virtuous and truly religious soul enter into the blessed mansions of the heavenly Jerusalem, in recompense of its labours and fidelity? With what praises and blessings of all the glorious inhabitants will it be received? Pray therefore, for your parents, benefactors, and friends! pray for the advantage of your own family, and for the private and public exigencies of the church, Pray daily for your enemies, for the conversion of sinners, the increase of the glory of God, and allow a small share, a small re-

membrance in your holy prayers,
to,

Madam,
Your most humble and devoted,
Servant in Christ,
N. N.



The Night Prayers.

“**L**ET us enter in spirit into the adorable heart of Jesus; let us place ourselves in the presence of God! let us adore him, and give him thanks for all the benefits we have received from him, particularly this day.”

O My God! we adore thee through the sacred heart of thy divine Son, as our Creator and sovereign Good! we give thee thanks for all thy mercies to us, spiritual and temporal, general and particular; but more especially for the favours bestowed on us this day. May thy holy name be eternally praised and glorified, and

may we never be ungrateful to thy bounties. *Amen.*

“**L**ET us ask of our Lord Jesus Christ grace to discover the sins we have committed this day, and let us beg of him a true sorrow for them.”

O My Lord Jesus Christ! Judge of the living and the dead, before whom we must one day appear to give an exact account of our whole lives, enlighten us, we beseech thee, and give us an humble and contrite heart, that we may see wherein we have offended thy infinite Majesty, and judge ourselves now with such a just severity, that thou mayest hereafter judge us with mercy and clemency. *Amen.*

“**L**ET us examine ourselves, and call to mind the sins we have committed this day by thought, word, deed, or omission, insisting particularly on the failings we are most subject to.”

Pause here a little while.

MOST merciful Lord! we are sorry from the bottom of our hearts for all the sins we have committed, purely because they are offensive to thee, who art a God of infinite goodness; we sincerely detest them, and firmly purpose, through thy holy grace, never to offend thee any more. Enlighten our understandings, and strengthen our wills, that we may persevere in thy favour till death. *Amen.*

O My God! we firmly believe all the sacred truths the Catholic Church believes and teaches, because thou hast revealed them. Relying upon thy goodness and promises, we hope to obtain pardon for our sins, and life everlasting, through the merits of Jesus Christ, and by the intercession of his blessed Mother and all the saints. We love thee above all things with our whole hearts and souls, purely for thyself, and we

desire to love thee as the blessed do in heaven: we also love our neighbour, for thy sake, as we love ourselves; and we sincerely forgive all that have injured us, and ask pardon of all whom we have injured. We adore all the designs of thy divine providence, resigning ourselves entirely to thy will. We renounce the devil with all his works, the world with all its pomps, and the flesh with all its temptations. We desire to be dissolved and to be with Christ.

V. Father, into thy hands we commend our spirit.

R. Sweet Jesus! receive our souls.

V. May the blessed Virgin Mary, St. Joseph, and all the saints and angels glorify, adore, and love the sacred heart of Jesus for us this night, and pray for us to our Lord, that we may be preserved during it from all sin and evil.

Blessed Michael! defend us in

the day of battle, that we may not be lost at the dreadful judgment. O angels of God! to whose care we are committed by the supreme clemency, enlighten, govern, and defend us this night from all sin and danger. Save us, O Lord! waking, and keep us, sleeping, that we may watch with Christ, and rest in peace. Vouchsafe, O Lord! this night to keep us without sin.

R. Have mercy upon us, O Lord! have mercy upon us.

V. O Lord! hear our prayer.

R. And let our supplication come unto thee.

Let us pray.

VISIT, we beseech thee, O Lord! this habitation, and drive from it all the snares of the enemy. Let thy holy angels dwell therein, to preserve us in peace; and may thy blessing be upon us for ever, through Jesus Christ our Lord. *Amen.*

God the Father! bless us! Jesus Christ! defend and keep us! the virtue of the Holy Ghost enlighten and sanctify us this night and for ever! and may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

✠ *An Act of Contrition, applicable to the Indulgences, &c. p. 193.*

O My God! I am sorry from the bottom of my heart for having offended thee, because thou art infinitely good, infinitely amiable; and because sin is displeasing to thee, I detest it from the bottom of my heart, and I make a firm resolution, by the assistance of thy divine grace, never to offend thee any more. *Amen.*

THE two following propositions, extracted from the acts and decrees of the diocesan council of Pistoja in Tuscany, are condemned by a brief of Pius VI. *Auctorem fidei.* dated the 28th August, 1794, and addressed to all the faithful.

PROPOSITION LXII.

The doctrine which rejects the devotion to the most Sacred Heart of Jesus, placing it among the devotions it represents as new, erroneous, or at least dangerous.

Being understood of that devotion such as it is approved by the apostolic See,

Is false, rash, pernicious, offensive to pious ears, injurious to the apostolic See.

PROPOSITION LXIII.

Moreover for this reason, that it censures the worshippers of the heart of Jesus, under the pretence that they do not consider that the most sacred flesh of Christ, or any part of it, or even the whole humanity, cannot be adored with the supreme worship due to God with any separation or abstraction from the divinity.

As if the faithful should adore the heart of Jesus as separated or abstracted from the divinity, when they adore it as the heart of Jesus, *viz.* the heart of the person of the Word, to whom it is united inseparably, in the same manner as the lifeless body of Christ during the three days of his death, without separation or abstraction from the divinity, was truly adorable in the sepulchre.

Captious, injurious to the faithful worshippers of the heart of Jesus.

OFFICIUM

SANCTISSIMI CORDIS DOMINI

NOSTRI JESU CHRISTI.

AD VESPERAS.

Ant. De torrente in viâ bibet, propterea exaltabit caput.

Ps. 109. Dixit Dominus Domino meo, &c.

Ant. Miserator Dominus redemptionem misit Populo suo.

Ps. 110. Confitebor tibi Domine in toto corde meo : in consilio, &c.

Ant. Apud Dominum misericordia, et copiosa apud eum redemptio.

Ps. 129. De profundis clamavi ad te Domine, &c.

Ant. Super misericordiâ tuâ Domine, confitebor tibi in toto corde meo.

Psalm. 137.

CONFITEBOR tibi Domine in toto corde meo : * quoniam audisti verba oris mei.

In conspectu Angelorum psallam tibi : * adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Super misericordia tuâ, et veritate tuâ : * quoniam magnificasti super omne, nomen sanctum tuum.

S

In quacumque die invocavero te, exaudi me: * multiplicabis in animâ meâ virtutem.

Confiteantur tibi Domine omnes reges terræ: * quia audierunt omnia verba oris tui.

Et cantent in viis Domini, * quoniam magna est gloria Domini.

Quoniam excelsus Dominus, et humilia respicit: * et alta à longè cognoscit.

Si ambulavero in medio tribulationis, vivificabis me, * et super iram inimicorum meorum extendisti manum tuam, et saluum me fecit dextera tua.

Dominus retribuet pro me: * Domine misericordia tua in sæculum: opera manuum tuarum ne despicias.

Ant. Super misericordiâ tuâ, Domine, confitebor tibi in toto corde meo.

Ant. Suavis Dominus universis, et miserationes ejus super omnia opera ejus.

Psalm. 144.

EXALTABO te Deus meus rex, * et benedicam nomini tuo in sæculum, et in sæculum sæculi.

Per singulos dies benedicam tibi: * et laudabo nomen tuum in sæculum, et in sæculum sæculi.

Magnus Dominus, et laudabilis nimis: * et magnitudinis ejus non est finis.

Generatio, et generatio laudabit opera tua: * et potentiam tuam pronuntiabunt.

Magnificencia gloriæ sanctitatis tuæ loquentur: * et mirabilia tua narrabunt.

Et virtutem terribilium tuorum dicent: * et magnitudinem tuam narrabunt.

Memoriam abundantiae suavitatis tuae eructabunt: * et justitiâ tuâ exultabunt.

Miserator, et misericors Dominus: * patiens, et multum misericors.

Suavis Dominus universis: * et miserationes ejus super omnia opera ejus.

Confiteantur tibi Domine omnia opera tua: * et sancti tui benedicant tibi.

Gloriam regni tui dicent: * et potentiam tuam loquentur.

Ut notam faciant filiis hominum potentiam tuam: * et gloriam magnificentiae regni tui.

Regnum tuum regnum omnium sæculorum: * et dominatio tua in omni generatione, et generationem.

Fidelis Dominus in omnibus verbis suis: * et sanctus in omnibus operibus suis.

Allevat Dominus omnes, qui corruunt: * et erigit omnes elisos.

Oculi omnium in te sperant Domine: * et tu das escam illorum in tempore opportuno.

Aperis tu manum tuam: * et imple omne animal benedictione.

Justus Dominus in omnibus viis suis: * et sanctus in omnibus operibus suis.

Prope est Dominus omnibus invocantibus eum: * in veritate.

Voluntatem timentium se faciet, * et deprecationem eorum exaudiet: et salvos faciet eos.

Custodit Dominus omnes diligentes se:
* et omnes peccatores disperdet.

Laudationes Domini loquetur os meum,
* et benedicat omnis caro nomini sancto ejus in sæculum, et in sæculum sæculi.

Ant. Suavis Dominus universis et miserationes ejus super omnia opera ejus.

CAPITULUM. *Cant.* iii. ii.

EGREDDIMINI, et videte, Filiae Sion,
regem Salomonem in diademate quo coronavit illum Mater sua in die desponsationis illius, et in die lætitiæ Cordis ejus.

Hymnus.

QUICUMQUE certum quæritis
Rebus levamen asperis :

Seu culpa mordet anxia,

Seu pœna vos premit comes ;

Jesu, qui, ut agnus innocens,

Sese immolandum tradidit,

Ad Cor reclusum vulnere

Ad mite Cor accedite.

Auditis ut suavissimis

Invitet omnes vocibus ?

Venite quos gravat labor,

Premittque pondus criminum.

Quid corde Jesu mitius ?

Jesum cruci qui affixerant

Excusat, et Patrem rogat,

Ne perdat ultor impios.

O Cor, voluptas cœlitum,

Cor fida spes mortalium,

En hisce tracti vocibus

Ad te venimus supplices.

Tu nostrā terge vulnera,
Ex te fluente sanguine :

Tu da novum cor omnibus,

Qui te gementes invocant. *Amen.*

V. Misericors et misericors Dominus.

R. Longanimis, et multū misericors.

AD MAGNIFICAT.

Ant. Misericordia Domini à progenie in
progenies timentibus cum. Alleluia.

AD MATUTINUM.

Invitatorium.

Cor Jesu, charitatis victimam, * Venite
adoremus.

Hymnus ut in primis Vesperis.

IN I. NOCTURNO.

Ant. Factum est Cor meum tanquam
cera liquescens in medio ventris mei.

Psalm. 21.

DEUS, Deus meus, respice in me,
quare me dereliquisti? * longè à sa-
lute mea verba dilectorum meorum.

Deus meus clamabo per diem, et non
exaudies: * et nocte, et non ad insipien-
tiam mihi.

Tu autem in sancto habitas, * laus Israel.

In te speraverunt patres nostri: * spe-
raverunt, et liberasti eos.

Ad te clamaverunt, et salvi facti sunt:
* in te speraverunt, et non sunt confusi.

Ego autem, sum vermis, et non homo:
* opprobrium hominum, et abjectio plebis.

Omnes videntes me, deriserunt me: *
locuti sunt labiis, et moverunt caput.

Speravit in Domino, eripiat eum: * sal-
vum faciat eum, quoniam vult eum.

Quoniam tu es, qui extraxisti me de
ventre, * spes mea ab uberibus matris meæ.
In te projectus sum ex utero.

De ventre matris meæ Deus meus es
tu: * ne discesseris à me.

Quoniam tribulatio proxima est, * quo-
niam non est, qui adjuvet.

Circumdederunt me vituli multi: *
tauri pingues obsederunt me.

Aperuerunt super me os suum, * sicut
leo rapiens et rugiens.

Sicut aqua effusus sum: * et dispersa
sunt omnia ossa mea.

Factum est cor meum tanquam cera li-
quescens * in medio ventris mei.

Aruit tanquam testa virtus mea, et lin-
gua mea adhæsit faucibus meis: * et in
pulverem mortis deduxisti me.

Quoniam circumdederunt me canes mul-
ti: * concilium inalignantium obsedit me.

Foderunt manus meas et pedes meos:
* dinumeraverunt omnia ossa mea.

Ipsi verò consideraverunt, et inspexè-
runt me: * divisèrunt sibi vestimenta mea,
et super vestem meam miserunt sortem.

Tu autem Domine, ne elongaveris auxi-
lium tuum à me: * ad defensionem meam
conspice.

Erue à framea Deus animam meam: *
et de manu canis unicam meam.

Salva me ex ore leonis: * et à cornibus
unicornium humilitatem meam?

**Narrabo nomen tuum fratribus meis : *
in medio ecclesiæ laudabo te.**

**Qui timetis Dominum, laudate eum? *
universum semen Jacob glorificate eum.**

**Timeat eum omne semen Israel : *
quoniam non sprevit, neque despexit deprecationem pauperis.**

**Nec avertit faciem suam à me : * et
cùm clamarem ad eum exaudivit me.**

**Apud te laus mea in ecclesiâ magnâ : *
vota mea reddam in conspectu timentium
eum.**

**Edent pauperes, et saturabuntur : et
laudabunt Dominum qui requirunt eum :
* vivent corda eorum in sæculum sæculi.**

**Reminiscentur, et convertentur ad Do-
minum universi fines terræ.**

**Et adorabunt in conspectu ejus * uni-
versæ familiæ Gentium.**

**Quoniam Domini est regnum : * et ipse
dominabitur Gentium.**

**Manducaverunt et adoraverunt omnes
pingues terræ, * in conspectu ejus cadent
omnes, qui descendunt in terram.**

**Et anima mea illi vivet : * et semen
meum serviet ipsi.**

**Annuntiabitur Domino generatio ven-
tura : * et annuntiabunt cœli justitiam
ejus populo, qui nascetur, quem fecit Do-
minus.**

**Ant. Factum est Cor meum tanquam
cera liquescens in medio ventris mei.**

**Ant. Speravit cor meum in Domino, et
adjutus sum : et refluviit caro mea.**

Psalm. 27.

AD te Domine clamabo, Deus meus ne
sileas à me: * ne quando taceas à me,
et assimilabor descendentibus in lacum.

Exaudi Domine vocem deprecationis
meæ, dùm oro ad te: * dùm extollo ma-
nus meas ad templum sanctum tuum.

Ne simul trahas me cum peccatoribus:
* et cum operantibus iniquitatem ne per-
das me.

Qui loquuntur pacem cum proximo
suo, * mala autem in cordibus eorum.

Da illis secundùm opera eorum, * et se-
cundùm nequitiam adinventionum ipso-
rum

Secundùm opera manuum eorum tribue
illis: * redde retributionem eorum ipsis.

Quoniam non intellexerunt opera Do-
mini, et in opera manuum ejus destrues
illos, * et non ædificabis eos.

Benedictus Dominus: * quoniam exau-
divit vocem deprecationis meæ.

Dominus adjutor meus, et protector
meus: * in ipso speravit Cor meum, et
adjutus sum.

Et refioruit caro mea: * et ex voluntate
mea confitebor ei.

Dominus fortitudo plebis suæ: * et pro-
tector salvationum Christi sui est.

Salvum fac populum tuum Domine, et
benedic hæreditati tuæ, * et rege eos, et
extolle illos usque in æternum.

Ant. Speravit Cor meum in Domino, et
adjutus sum: et refioruit caro mea.

Ant. Convertisti planctum meum in gaudium mihi : conscidisti saccum meum, et circumdedisti me lætitia.

Psalm. 29.

EXALTABO te, Domine, quoniam suscepisti me : * nec delectasti inimicos meos super me.

Domine Deus meus clamavi ad te : * et sanasti me.

Domine eduxisti ab inferno animam meam : * salvasti me à descendantibus in lacum.

Psallite Domino sancti ejus : * et confitemini memoriæ sanctitatis ejus.

Quoniam ira in indignatione ejus : * et vita voluntate ejus.

Ad vesperum demorabitur fletus . * et ad matutinum lætitia.

Ego autem dixi in abundantia meâ : * non movebor in æternum.

Domine in voluntate tuâ, * præstitisti decori meo virtutem.

Avertisti faciem tuam à me : * et factus sum conturbatus.

Ad te Domine clamabo : * et ad Deum meum deprecabor.

Quæ utilitas in sanguine meo, * dum descendo in corruptionem ?

Numquid confitebitur tibi pulvis, * aut annuntiabit veritatem tuam.

Audivit Dominus, et misertus est mei : * Dominus factus est adjutor meus.

Convertisti planctum meum in gaudium mihi : * conscidisti saccum meum, et circumdedisti me lætitia.

S 5.

Ut cantet tibi gloria mea, et non compungar: * Domine Deus meus in æternum confitebor tibi.

Ant. Convertisti planctum meum in gaudium mihi: conscidisti saccum meum, et circumdedisti me lætitiâ.

V. Ego autem in Domino gaudebo.

R. Et exultabo in Deo Jesu meo.

DE EPISTOLA B. PAULI APOSTOLI AD
EPHESOS.

Lectio I. Cap. 1.

BENEDICTUS Deus, et Pater Domini nostri Jesu Christi, qui benedixit nos in omni benedictione spirituali in cœlestibus, in Christo. Sicut elegit nos in ipso ante mundi constitutionem, ut essemus Sancti, et immaculati in conspectu ejus, in charitate. Qui prædestinavit nos in adoptionem filiorum, per Jesum Christum, in ipsum, secundum propositum voluntatis suæ, in laudem gloriæ gratiæ suæ, in quâ gratificavit nos in dilecto Filio suo: in quo habemus redemptionem per sanguinem ejus, remissionem peccatorum, secundum divitias gratiæ ejus. Propter eam non cessô gratias agens pro vobis, memoriam vestri faciens in orationibus meis: ut Deus, Domini nostri Jesu Christi pater gloriæ det vobis spiritum sapientiæ, et revelationis, in agnitione ejus, illuminatos oculos cordis vestri; ut sciatis quæ sit spes vocationis ejus, et quæ divitiæ gloriæ hæreditatis ejus in Sanctis.

R. Gratificavit nos Deus in dilecto suo :

* In quo habemus redemptionem per Sanguinem ejus, remissionem peccatorum,

V. Det nobis Dominus illuminatos oculos cordis nostri, in agnitione ejus. In quo,

Lectio II. Cap. 2.

DEUS autem, qui dives est in misericordia, propter nimiam charitatem suam, quâ dilexit nos, et cum essemus mortui peccatis, convivificavit nos in Christo (cujus gratiâ estis salvati), et conresuscitavit, et consedere fecit in cœlestibus in Christo Jesu ; ut ostenderet in sæculis supervenientibus abundantes divitias gratiæ suæ, in bonitate super nos, in Christo Jesu. Ipse enim est pax nostra qui fecit utraque unum, et medium parietem maceriæ solvens, inimicitias in carne suâ : legem mandatorum decretis evacuans, ut duos co idat in semetipso in unum novum hominem, faciens pacem, et reconciliet ambo in uno corpore, Deo, per crucem ; interficiens inimicitias in semetipso : et veniens evangelizavit pacem vobis qui longè fuistis, et pacem us, qui propè : Quoniam per ipsum habemus accessum ambo in uno spiritu ad Patrem.

R. Propter nimiam charitatem suam, quâ dilexit nos Deus, ostendit abundantes divitias gratiæ suæ : * In bonitate super nos, in Christo Jesu.

V. Ipse enim est pax nostra : per quem habemus accessum ad patrem. In bonitate super nos, &c.

S 6

Lectio III. Cap. 3.

HUJUS rei gratiâ flecto genua mea ad Patrem Domini nostri Jesu Christi, ex quo omnis paternitas in cœlis, et in terra nominatur, ut det vobis, secundum divitias gloriæ suæ, virtuti corroborari per spiritum ejus in interiorem hominem: Christum habitare per Fidem in cordibus vestris; in charitate radicati, et fundati; et possitis comprehendere cum omnibus sanctis: quæ sit latitudo, et longitudo, et sublimitas, et profundum: Scire etiam supereminentem scientiæ charitatem Christi: ut impleamini in omnem plenitudinem Dei. Ei autem, qui potens est omnia facere superabundanter quam petimus, aut intelligimus, secundum virtutem, quæ operatur in nobis: ipsi gloria in Ecclesia, et in Christo Jesu, in omnes generationes sæculi sæculorum. *Amen.*

R. Det nobis Dominus virtute corroborari, per spiritum ejus, in interiorem hominem: * Christum habitare per Fidem in cordibus nostris.

V. Ut in charitate radicati, et fundati, comprehendamus supereminentem scientiæ charitatem Christi. Christum habitare, &c. Gloria Patri, &c. Christum habitare, &c.

IN II. NOCTURNO.

Antiph. Gustate, et videte, quoniam suavis est Dominus: beatus vir, qui sperat in eo.

Psalm. 33.

BENEDICAM Dominum in omni tempore: * semper laus ejus in ore meo.
In Domino laudabitur anima mea; *
audiant mansueti et lætentur.

Magnificate, Dominum mecum: * et
exaltemus nomen ejus in idipsum.

Exquisivi Dominum, et exaudivit me, *
et ex omnibus tribulationibus meis eripuit
me.

Accedite ad eum, et illuminamini, * et
facies vestræ non confundentur.

Iste pauper clamavit, et Dominus exaudivit eum: * et de omnibus tribulationibus ejus salvavit eum.

Immittet Angelus Domini in circuitu
timentium eum: * et eripiet eos.

Gustate, et videte, quoniam suavis est
Dominus: * beatus vir, qui sperat in eo.

Timete Dominum omnes Sancti ejus: *
quoniam non est inopia timentibus eum.

Divites eguerunt, et esurierunt: * in-
quirentes autem Dominum non minuentur
omni bono.

Venite filii, audite me: * timorem Do-
mini docebo vos.

Quis est homo qui vult vitam: * diligit
dies videre bonos?

Prohibe linguam tuam à malo: * et la-
bia tua ne loquantur dolum.

Diverte à malo, et fac bonum: * in-
quire pacem, et persequere eam.

Oculi Domini super justos: * et aures
ejus in preces eorum.

Vultus autem Domini super facientes mala: * ut perdat de terrâ memoriam eorum.

Clamaverunt iusti, et Dominus exaudivit eos: * et ea omnibus tribulationibus eorum liberavit eos.

Juxtâ est Dominus iis, qui tribulati sunt corde: * et humiles spiritu salvabit.

Multæ tribulationes justorum: * et de omnibus his liberabit eos Dominus.

Custodit Dominus omnia ossa eorum: * unum ex his non conteretur.

Mors peccatorum pessima, * et, qui odierunt justum, delinquent.

Redimet Dominus animas servorum suorum: * et non delinquent omnes, qui sperant in eo.

Ant. Gustate, et videte, quoniam suavis est Dominus: beatus vir, qui sperat in eo.

Ant. Propter veritatem, et mansuetudinem, et justitiam, intende, prosperè procede, et regna.

Psalm. 44.

ERUCAVIT cor meum verbum bonum: * dico ego opera mea Regi.

Lingua mea calamus scribæ, * velociter scribentis.

Speciosus forma præ filiis hominum, diffusa est gratia in labiis tuis: * propterea benedixit te Deus in æternum.

Accingere gladio tuo super femur tuum, * potentissime.

Specie tua, et pulchritudine tuâ, * intende, prosperè procede, et regna.

Propter veritatem, et mansuetudinem,
et justitiam: * et deducet te mirabiliter
dextera tua.

Sagittæ ture acutæ, populi sub te cadent,
* in corda inimicorum regis.

Sedes tua Deus in sæculum sæculi: *
virga directionis virga regui tui.

Dilexisti justitiam, et odisti iniquita-
tem: * propterea unxit te Deus, Deus
tuus oleo lætitiæ præ consortibus tuis.

Myrrha, et gutta, et casia à vestimentis
tuis à domibus eburneis: * ex quibus de-
lectaverunt te filie regum in honore tuo.

Astitit regina à dextris tuis in vestitu
deaurato, * circumdata varietate.

Audi filia, et vide, et inclina aurem tuam:
* et obliviscere populum tuum, et domum
patris tui.

Et concupiscet Rex decorem tuum: *
quoniam ipse est Dominus Deus tuus, et
adorabunt eum.

Et filie Tyri in muneribus, vultum tuum
deprecabuntur, * omnes divites plebis.

Omnis gloria ejus filie Regis ab intus:
* in fimbriis aureis circumamicta varietatibus.

Adducentur Regi virgines post eam: *
proximæ ejus afferentur tibi.

Afferentur in lætitiâ et exultatione: *
adducentur in templum Regis.

Pæpatribus tuis nati sunt tibi filii: * con-
stitues eos principes super omnem terram.

Memores erunt nominis tui * in omni
generatione, et generationem.

Propterea populi confitebuntur tibi in æternum, * et in sæculum sæculi.

Ant. Propter veritatem, et mansuetudinem, et justitiam, intende, prosperè procede, et regna.

Ant. Judicabit populum in justitiâ, et pauperes in judicio.

Psalm. 71.

DEUS judicium tuum regi da: * et justitiam tuam filio regis.

Judicare populum tuum in justitiâ, * et pauperes tuos in judicio.

Suscipiant montes pacem populo, * et colles justitiam.

Judicabit pauperes populi, et salvos faciet filios pauperum: * et humiliabit calumniatorem.

Et permanebit cum sole, et ante lunam, * in generatione et generationem.

Descendet sicut pluvia in vellus: * et sicut stillicidia stillantia super terram.

Orietur in diebus ejus justitia, et abundantia pacis: * donec auferatur luna.

Et donuabitur à mari usque ad mare: * et a flumine usque ad terminos orbis terrarum.

Coràm illo procident Æthiopes: * et inimici ejus terram lingent.

Reges Tharsis, et insulæ munera offerent: * reges Arabum, et Saba dona adducent.

Et adorabunt eum omnes reges terræ: * omnes Gentes servient ei.

Quia liberavit pauperem à potente, * et pauperem, cui non erat adjutor.

Pacet pauperi, et inopi: * et animas pauperum salvas faciet.

Ex usuris, et iniquitate redimet animas eorum: * et honorabile nomen eorum coràm illo.

Et vivet, et dabitur ei de auro Arabiæ: * et adorabunt de ipso semper: totà die benedicent ei.

Et erit firmamentum in terrà in summis montium, superextolletur super Libanum fructus ejus: * et florebut de civitate sicut fœnum terræ.

Sit nomen ejus benedictum in sæcula: * antè solem permanet nomèn ejus.

Et benedicentur in ipso omnes tribus terræ: * omnes Gentes magnificabunt eum.

Benedictus Dominus Deus Israel, * qui facit mirabilia solus.

Et benedictum nomen majestatis ejus in æternum: * et replebitur majestate ejus omnis terra: fiat, fiat.

Ant. Judicabit populum in justitià, et pauperes in judicio.

V. Mihi autem adhærere Deo bonum est.

R. Ponere in Domino Deo spem meam.

DE SERMONE SANCTI BERNARDI ABBATIS.

Lectio IV. Serm. 3. de Pass.

QUIA semel venimus ad Cor dulcissimum Jesu, et bonum est nos hîc esse: ne sinamus nos facile avelli ab eo, de quo scriptum est: recedentes à te in terra scribentur. Quid autem accedentes? Tu ipso

doces nos : tu dixisti accedentibus ad Te gaudete quia nomina vestra scripta sunt in Cœlo. Accedamus ergo ad Te, et exultabimus, et lætabimur in Te, memores Cordis Tui. O quàm bonum, et quàm jucundum habitare in Corde hoc ! Quin potius dabo omnia, omnes cogitationes, et affectus mentis commutabo, jactans omnem cogitatum in Cor Domini Jesu, et sine fallaciâ illud me enutriet.

R. Introduxit me Rex in cellariâ suâ ; ordinavit in me charitatem. * Fulcite me floribus, stipatè malis ; quia amore langueo.

V. Sub umbrâ illius, quem desideraveram, sedi : et fructus ejus dulcis gutturi meo. Fulcite, &c.

Lectio V.

AD hoc Templum, ad hæc Sancta Sanctorum, ad hanc Arcam Testamenti adorabo, et laudabo nomen Domini, dicens cum David : Invenit cor meum, ut orem Deum meum. Et ego inveni Cor Regis, Fratris, et Amici benigni Jesu. Et numquid non adorabo ? Hoc igitur Corde Tuo, et meo, dulcissime Jesu, invento, orabo te Deum meum : admitte tantum in Sacrum exauditionis Tux preces meas ; immò me totum trahe in Cor tuum. O omnium pulchritudine speciosissime Jesu, ampliùs lava me ab iniquitate meâ, et à peccato meo munda me ; ut purificatus per te purissimum, possim accedere, et in Corde tuo omnibus diebus vitæ meæ me-

rear habitare et ut videre simul, et facere tuam valeam voluntatem.

R. Haurietis aquas in gaudio de fontibus Salvatoris: et dicetis in illâ die: * Confitemini Domino, et invocate nomen ejus.

V. Ecce Deus Salvator meus, fiducialiter agam, et non timebo. Confitemini, &c.

Lectio VI.

AD hoc enim perforatum est latus tuum, ut nobis patescat introitus. Ad hoc vulneratum est Cor Tuum, ut in illo, et in Te, ab exterioribus perturbationibus absoluti, habitare possimus. Nihilominus et propterea vulneratum est, ut per vulnus visibile, vulnus amoris invisibile videamus. Quomodo hic ardor melius ostendi potest, nisi quod non solum Corpus, verum etiam ipsum Cor lanceâ vulnerari permisit? Carnale ergo vulnus, vulnus spirituale ostendit. Quis illud Cor tam vulneratum non diligat? Quis tam amans non redamet? Quis tam castum non amplectatur? Non igitur adhuc in corpore manentes, quantum possumus amemus, redamemus, amplectamur vulneratum nostrum, cujus impii Agricolaë fodèrunt manus, et pedes, latus, et Cor: stemusque, ut cor nostrum durum adhuc, et impænitens amoris sui vinculo constringere, et jaculo vulnerare dignetur.

R. Auferam cor lapideum de carne vestra, et dabo, vobis cor carneum: * Spiritum meum ponam in medio vestri.

V. Effundam super vos aquam vivam, et mundabimini ab omnibus iniquitamen-

tis vestris. Et Spiritum, &c. Gloria, &c.
Et Spiritum, &c.

IN III. NOCTURNO.

Antiph. Misericordiam, et veritatem diligit Deus: gratiam et gloriam dabit Dominus.

Psalm. 83.

QUAM dilecta tabernacula tua Domine virtutem! * concupiscit, et deficit anima mea in atria Domini.

Cor meum, et caro mea * exultaverunt in Deum vivum.

Etenim passer invenit sibi domum: * et turtur nidum sibi, ubi ponat pullos suos.

Altaria tua, Domine virtutum: * Rex meus, et Deus meus.

Beati qui habitant in domo tua Domine: * in sæcula sæculorum laudabunt te.

Beatus vir, cujus est auxilium abs te: * ascensionis in corde suo disposuit, in valle lachrymarum, in loco, quem posuit.

Etenim benedictionem dabit legislator ibunt de virtute in virtutem: * videbitur Deus deorum in Sion.

Domine Deus virtutum exaudi orationem meam: * auribus precipe Deus Jacob.

Protector noster aspice Deus, * et respice in faciem Christi tui.

Quia melior est dies una in atriis tuis * super millia.

Elegi abjectus esse in domo Dei mei: * magis, quam habitare in tabernaculis peccatorum.

Quia misericordiam, et veritatem diligit Deus; * gratiam, et gloriam dabit Dominus.

Non privabit bonis eos, qui ambulant in innocentia: * Domine virtutum, beatus homo, qui sperat in te.

Ant. Misericordiam, et veritatem diligit Deus: gratiam, et gloriam dabit Dominus.

Ant. Dominus dabit benignitatem: loquetur pacem in plebem suam.

Psalm. 84.

BENEDIXISTI Domine terram tuam: * avertisti captivitatem Jacob.

Remisisti iniquitatem plebis tuæ: * operuisti omnia peccata eorum.

Mitigasti omnem iram tuam: * avertisti ab ira indignationis tuæ.

Converte nos Deus salutaris noster: * et averte iram tuam à nobis.

Numquid in æternum irascèris nobis? * aut extends iram tuam à generatione in generationem?

Deus tu conversus vivificabis nos: * et plebs tua lætabitur in te.

Ostende nobis, Domine, misericordiam tuam: * et salutare tuum da nobis.

Audiam, quid loquatur in me Dominus Deus: * quoniam loquetur pacem in plebem suam.

Et super sanctos suos, * et in eos, qui convertuntur ad cor.

Verumtamen propè timentes eum salutare ipsius: * ut inhabitet gloria in terra nostra.

Misericordia, et veritas obviaverunt sibi :
* justitia, et pax osculatæ sunt.

Veritas de terrâ orta est, * et justitia de
cœlo prospexit.

Etenim Dominus dabit, benignitatem, *
et terra nostra dabit fructum suum.

Justitia ante eum ambulabit : * et po-
net in viâ gressus suos.

Ant. Dominus dabit benignitatem : lo-
quetur pacem in plebem suam.

Ant. Suavis, et mitis es, Domine, et
multæ misericordiæ omnibus invocanti-
bus te.

Psalm. 85.

INCLINA Domine aurem tuam, et ex-
audi me : * quoniam inops, et pauper
sum ego.

Custodi animam meam, quoniam sanc-
tus sum : * salvum fac servum tuum,
Deus meus, sperantem in te.

Miserere mei, Domine, quoniam ad te
clamavi totâ die : * lætifica animam servi
tui, quoniam ad te, Domine, animam me-
am levavi.

Quoniam tu, Domine, suavis, et mitis,
* et multæ misericordiæ omnibus invocan-
tibus te.

Auribus percipe, Domine, orationem
meam : * et intende voci deprecationis
meæ,

In die tribulationis meæ clamavi ad te :
* quia exaudisti me.

Non est similis tui in diis Domine : *
et non est secundum opera tua.

Omnes Gentes, quascunque fecisti, venient, et adorabunt coram te Domine : * et glorificabunt nomen tuum.

Quoniam magnus es tu, et faciens mirabilia : * tu es Deus solus.

Deduc me Domine in viâ tuâ, et ingrediar in veritate tuâ : * lætetur cor meum, ut timeat nomen tuum.

Confitebor tibi, Domine Deus meus, in toto corde meo, * et glorificabo nomen tuum in æternum.

Quia misericordia tua magna est super me : * et eruisti animam meam ex inferno inferiori.

Deus, iniqui insurrexerunt super me, et synagoga potentium quæsierunt animam meam : * et non proposuerunt te in conspectu suo.

Et tu Domine Deus miserator et misericors, patiens, et multæ misericordiæ, et verax.

Respice in me, et miserere mei, * da imperium tuum puero tuo, et salvum fac filium ancillæ tuæ.

Fac mecum signum in bonum, ut videant, qui oderunt me, et confundantur : * quoniam tu Domine adjuvisti me, et consolatus es me.

Ant. Súavis, et mitis es, Domine, et multæ misericordiæ omnibus invocantibus te.

V. Misericordia Domini ab æterno.

R. Et usque in æternum, super timoribus eum.

LECTIO SANCTI EVANGELII SECUNDUM
JOANNEM.*Lectio VII. Cap. xv. v. 9.*

IN illo tempore dixit Jesus discipulis suis: Sicut dilexit me Pater, et ego dilexi vos. Manete in dilectione meâ. Et reliqua.

HOMILIA SANCTI BERNARDI ABBATIS.

Serm. XIII. in Cana Domini.

DE dilectione Dei quò plùs bibò, plùs sitio, et eâ saturari non possum, nec ego, nec aliquis diligens Christum: Ipsa quò plùs editur, plùs famem exauget: et quantò plùs ipsa bibitur, plùs sitim inacuit ipsam, quam inhabitat mentem, sic inebriat, ut nihil jam quærat, vel diligit, nec diligere possit, nec valeat, præter eum, qui sic mundum dilexit, ut Filium suum Unigenitum daret; ut omnis qui credit, et diligit illum, non moriatur, sed vivat cum eo. Ad hanc nos dilectionem auctor ipse inæstimabilis charitatis invitat: in eo nos manere precatur, et rogat: ait enim: manete in dilectione meâ: ac si apertè dicat; quia ego eâ dilectione, quâ me pater diligit vos diligo, eâdem dilectione me vos diligere rogo. Et quoniam dilectio vestra me usque ad mortem perduxit, sed neque mors credulissima ipsa à vestrâ charitate me sejunxit, me diligite: et in eâ dilectione manete.

R. Sicut dilexit me Pater, et ego dilexi vos. * Manete in dilectione meâ.

V. Si praecepta mea servaveritis, manebitis in dilectione mea, sicut et ego Patris mei praecepta servavi et maneo in ejus dilectione. Manete, &c.

Lectio VIII.

SED qualiter in ejus dilectione manere debeamus, sequitur, et dicit: Si praecepta mea servaveritis, manebitis in mea dilectione: Sicut et ego Patris mei praeceptis servavi, et maneo in ejus dilectione. Haec opera, Fratres mei, sunt causa dilectionis Christi: unusquisque vestrum videat, si Dominum Jesum diligere debeat. Quid pro nobis facere debuit, et non fecit? Quomodo nos plus amare potuit, et non amavit? Majorem in nobis dilectionem non potuit habere, quam habuit: quia animam suam pro nobis posuit: Ipsa beata Veritas testis est, quam majorem nemo habet, ut animam suam ponat quis pro amicis suis. Non ergo nobis vilescat, Fratres mei, non vobis amarescat ipse amor Christi, ipsa charitas Christi.

R. Christus pro nobis animam suam posuit: * Et lavit nos à peccatis nostris in sanguine suo.

V. Majorem charitatem nemo habet, ut animam suam ponat quis pro amicis suis. Et lavit nos, &c.

Gloria, &c. Et lavit, &c.

Lectio IX.

AMOR Christi totus dulcis, totus delectabilis: suum possessorem non cruciat, sed delectat: non enervat, sed ro-

T

borat; cuncta terrena subsannat, at sola cœlestia captat. Christi mandata requirit, et ea pro viribus observare contendit; et de observatione præceptorum gressu felici provehitur ad perceptionem gaudiorum, ut cum illo jam perfecte gaudeat, pro cuius desiderio in hâc valle lacrymarum positus tam amare feliciter suspirabat. Unde rectè sequitur: hæc locutus sum vobis, ut gaudium meum in vobis sit, et gaudium vestrum impleatur; ac si diceret: ideo præcipio vobis, et moneo vos mea observare præcepta, et manere in dilectione meâ, ut gaudium meum in vobis sit, et gaudium vestrum de me adimpleatur: ut habeam de vobis per mutuam charitatem, quam mihi impenditis, unde possim gaudere: et illud gaudium, quod in retributione præmiorum electi sunt percepturi, percipere, et possidere possitis. Te Deum, &c.

AD LAUDES.

Ant. Dicite à me, quia mitis sum, et humilis corde, et invenietis requiem animabus vestris.

Ps. Dominus regnavit, &c. *cum rel. ad Laud. Dominicæ.*

Ant. Suavis est Dominus, et in æternum misericordia ejus.

Ant. Sitivit in te anima mea; quia melior est misericordia tua super vitas.

Ant. Sancti, et humiles corde, benedicite Domino: Laudate, et superexaltate eum in sæcula.

Ant. Beneplacitum est Domino in populo suo: et exaltabit mansuetos in salutem.

CAPITULUM. *Cant.* iii.

EGREDDIMINI, et videte, Filiæ Sion, Regem Salomonem in diademate, quo coronavit eum Mater sua in die desponsationis ejus, et in die lætitiæ Cordis ejus.

HYMNUS.

SUMMI Parentis Filio,
Patri futuri sæculi.
Pacis beatæ Principi,
Promamus ore canticum.

Qui vulneratus pectore
Amoris ictum pertulit,
Amoris urens ignibus
Ipsam qui amantem diligit.

Jesu doloris victima,
Quis te innocentem compulit,
Durâ ut apertum Lanceâ
Latus pateret vulnere?

O fons amoris inclite!
O vena aquarum limpida!
O flamma adurens crimina!
O Cordis ardens charitas!

In Corde, Jesu, jugiter
Reconde nos, ut uberi
Dono fruamur gratiæ,
Cælique tandem præmiis.

Semper Parenti, et Filio
Sit laus, honor, sit gloria,
Sancto simul Paraclito
In sæculorum sæcula. *Amen.*

T 2

V. Misericordia Domini ab æterno.

R. Et usque in æternum super timentes eum.

AD BENEDICTUS.

Antiph. Per viscera misericordiae suae visitavit nos Deus, et fecit Redemptionem populi sui. Alleluia.

ORATIO.

FAC nos, Domine Jesu, Sanctissimi Cordis tui Virtutibus indui, et affectibus inflammari: ut et imagini bonitatis tuae conformes, et tuae redemptionis mereamur esse participes. Qui vivis et regnas, &c.

AD PRIMAM.

Antiph. Discite à me, &c.

R. br. Christe Fili Dei vivi. • Miserere nobis. Christe, &c. V. Per quem salvati, et liberati sumus. Miserere, &c. Gloria Patri, &c. Christe, &c. V. Exurge Christe, &c. R. Et libera nos, &c.

Ad Absol. Cap. Lettio br. Improperium expectavit cor meum, &c. ut infra ad Nonam.

AD TERTIAM.

Antiph. Suavis est Dominus.

CAPITULUM.

Egredimini, &c. ut ad Laudes.

R. br. Misericordiâ tuâ, Domine, • Plena est Terra. Misericordiâ tuâ, &c.

V. Justificationes tuas doce me. Plena est Terra. Gloria Patri, &c. Misericordiâ tuâ, Domine, &c.

V. Secundum misericordiam tuam vivifica me, Domine.

R. Et custodiam testimonia oris tui.

AD SEXTAM.

Antiph. Sitivit in te.

CAPITULUM. *Cant.* viii. 6.

PONE me ut signaculum super Cor tuum, ut signaculum super brachium tuum: quia fortis est, ut mors dilectio.

R. br. Secundum misericordiam tuam vivifica me, Domine. Secundum, &c.

V. Et custodiam testimonia oris tui. Vivifica me, Domine. Gloria Patri, &c. Secundum misericordiam, &c.

V. Fac cum servo tuo secundum misericordiam tuam.

R. Et doce me justificationes tuas.

AD NONAM.

Antiph. Beneplacitum est.

CAPITULUM. *Psal.* 68.

IMPROPERIUM expectavit Cor meum, et miseriam: * et sustinui qui simul contristaretur, et non fuit, et qui consolaretur, et non inveni.

R. br. Fac cum servo tuo * secundum misericordiam tuam. Fac cum servo tuo, &c. **V.** Ut justificationes tuas doce me. Secundum misericordiam tuam. Gloria Patri, &c. Fac cum servo tuo, &c.

V. Veniat super me misericordia tua, Domine.

R. Salutare tuum, secundum eloquium tuum.

T 3

In II. Vesp. omnia ut in I. exceptis iis. quæ sequuntur.

HYMNUS.

Quicumque certum quæritis, &c. *ut in I. Vesp.*

V. Misericordia Domini à progenie in progenies.

R. Timentibus eum.

AD MAGNIFICAT.

Anth. Suscepit nos Dominus in Sinum, et Cor suum, recordatus misericordiæ suæ. Alleluia.

ORATIO.

FAC nos, Domini Jesu Sanctissimi Cordis tuis virtutibus indui, et affectibus inflammari: ut et imagini bonitatis tuæ conformes, et tuæ redemptionis mereamur esse participes. Qui vivis et regnas cum Deo Patre, &c.

MISSA IN FESTO SANCTISSIMI
CORDIS JESU.

INTROITUS. *Cant. iii.*

EGREDDIMINI, et videte, Filiae Sion, Regem Salomonem in diademate, quo coronavit eum mater sua, in die desponsationis ejus, et in die lætitiæ cordis ejus.

Psalm. 44. Eructavit cor meum verbum bonum: dico ego opera mea regi.

V. Gloria Patri, &c.

Egredimini, &c.

ORATIO.

FAC nos, Domine Jesu, Sanctissimi Cordis tui virtutibus indui, et affectibus inflammari: ut et imagini bonitatis tuæ conformes, et tuæ redemptionis mereamur esse participes. Qui vivis et regnas cum Deo Patre, &c.

LECTIO EPISTOLÆ BEATI PAULI APOSTOLI
AD EPHESIOS.

Cap. 3. v. 8.

FRATRES: mihi omnium Sanctorum minimo data est gratia hæc in gentibus evangelizare investigabiles divitias Christi, et illuminare omnes quæ sit dispensatio Sacramenti absconditi à sæculis in Deo, qui omnia creavit. Hujus rei gratiā flecto genua mea ad Patrem Domini nostri Jesu Christi, ex quo omnis paternitas in cœlis, et in terra nominatur, ut det vobis secundum divitias gloriæ suæ virtute corroborari per spiritum ejus in interiorem hominem: Christum habitare per fidem in cordibus vestris: in charitate radicati et fundati, ut possitis comprehendere cum omnibus Sanctis quæ sit latitudo et longitudo, et sublimitas, et profundum: scire etiam supereminentem scientiæ charitatem Christi: ut impleamini in omnem plenitudinem Dei.

Graduale. Matt. 21. Dicite Filiae Sion: Ecce Rex tuus venit tibi mansuetus.

Isa. 42. Non erit tristis, neque turbulentus: Non clamabit, nec audietur vox ejus foris. Alleluia, Alleluia.

T 4

Matt. 11. Discite à me, quia mitis sum, et humilis Corde: et invenietis requiem animabus vestris. Alleluia.

POST SEPTUAGESIMAM.

Graduale. Psalm. 68. Improperium expectavit Cor meum, et miseriam: et sustinui qui simul contristaretur, et non fuit: et qui consolaretur, et non inveni.

Tractus. Psalm. 21. Ego autem sum vermis, et non homo; opprobrium hominum, et abjectio plebis. Omnes videntes me, deriserunt me: locuti sunt labiis, et moverunt caput: Sicut aqua effusus sum, et dispersa sunt omnia ossa mea. Factum est Cor meum tanquam cera liquescens in medio ventris mei.

POST PASCHA.

Alleluia, alleluia. *Psalm. 19.* Domine Deus meus clamavi ad te, et sanasti me: eduxisti ab inferno animam meam. Allel.

Convertisti planctum meum in gaudium mihi: conscidisti saccum meum, et circumdedisti me lætitia. Alleluia.

SEQUENTIA SANCTI EVANGELII SECUNDUM JOANNEM.

Joan. 15. v. 9.

IN illo tempore: Dixit Jesus discipulis suis: Sicut dilexit me Pater, et ego dilexi vos. Manete in dilectione meâ. Si præcepta mea servaveritis, manebitis in dilectione meâ, sicut et ego Patris mei præcepta servavi, et maneo in ejus dilectione. Hæc locutus sum vobis, ut gaudium.

meum in vobis sit, et gaudium vestrum impleatur. Hoc est præceptum meum, ut diligatis invicem, sicut dilexi vos. Majorem hanc dilectionem nemo habet, ut animam suam ponat quis pro amicis suis. Vos amici mei estis, si feceritis quæ ego præcipio vobis. Jam non dicam vos servos: quia servus nescit quid faciat Dominus ejus. Vos autem dixi amicos: quia omnia quæcumque audivi à Patre meo, nota feci vobis. Non vos me elegistis: sed ego elegi vos, et posui vos ut eatis, et fructum afferatis: et fructus vester maneat: ut quodcumque petieritis Patrem in nomine meo, det vobis.

Credo, &c.

OFFERTORIUM. 1 *Parañp.* 29.

Domine Deus in simplicitate Cordis mei lætus obtuli universa: et populum tuum vidi cum ingenti gaudio tibi offerre donaria; Deus Israel, custodi hanc voluntatem Cordis eorum. Alleluia.

SECRETA.

ILLO nos igne, quæsumus Domine, Spiritus sanctus inflammet, quem Dominus noster Jesus Christus è penetralibus Cordis sui misit in terram, et voluit vehementer accendi: Qui tecum vivit et regnat in unitate ejusdem, &c.

Præfatio de Nativitate Domini. Et sic dicitur etiam in Missis Votivis à Dominica Trinitatis usque ad Septuagesimam. A Septuagesima vero usque ad Pentecosten, Præfatio de Cruce.

T b

COMMUNIO.

Gustate, et videte, quoniam suavis est Dominus: In æternum misericordia ejus. Alleluia.

POSTCOMMUNIO.

PRÆBEANT nobis, Domine Jesu, Divinum tua sancta favorem; quo dulcissimi Cordis tui suavitate perceptâ, discamus terrena despicere, et amare cœlestia. Qui vivis, &c.

Translations of the Latin Hymns, and the Lessons from St. Bernard, in the preceding Office of the Sacred Heart of Jesus.

HYMN I.

Quirunque certum queritis.

TO you, who live in grief and pain,
Oppress'd with guilt's dismay,
May heavenly peace return again,
To chace your griefs away.

Jesus, on high, to sinners kind,
A victim doth appear;
O hasten his fond Heart to find,
And rest securely there.

Yes, 'tis his voice that sounds so sweet:
Why, sinners, fly from me?
Come, seek forgiveness at my feet,
Your sins shall pardon'd be.

What heart did ever friendship prove
Like his, so good and great?
Behold how his expiring love
His Father doth entreat.

For you and me, nay, e'en for those

Who bid his veins to bleed :

Father, forgive my cruel foes ;

O this was love indeed.

Jesus, that heart, which with delight,

Fills the angelic train,

Doth sweetly thus our souls invite

Thy mercy to obtain :

O dry our tears, our bruises heal,

To us thy blood apply ;

A new-form'd Heart in us reveal,

Who for thy bounty cry.

**LESSON. FROM THE THIRD SERMON OF
ST. BERNARD ON THE PASSION.**

HAVING once come to the most sweet Heart of Jesus, and since it is good for us to dwell here, let us not easily suffer ourselves to be driven from him, of whom it is written, those who depart from thee, shall be written in the earth. But what of those who approach thee? Thou thyself teachest us: thou sayest to them that draw near unto thee: Rejoice, for your names are written in heaven. Let us, therefore, who are mindful of thy heart, approach thee; let us be glad and rejoice in thee. O how good and sweet it is, to dwell in this heart! I will rather give up all things; I will exchange all the thoughts and affections of my mind, and cast every one of my resolutions into the heart of my Lord Jesus, and without deceit it will nourish me.

LESSON V.

At this Temple, this Holy of Holies; at this ark of the Covenant, I will adore and praise the name of the Lord, saying with David: "My heart hath learnt to pray to my God." And I found the heart of the king, my

brother, and kind friend, Jesus. And shall I not adore? Having, therefore, found this heart of thine and mine, O most sweet Jesus! I will entreat thee, my God, to grant an audience to my prayers in thy sanctuary, or rather draw me into thy heart. O Jesus, the most fair of all that is beautiful; wash me still more from my iniquity, and cleanse me from my sin, that being purified by thee, who art purity in perfection, I may be deemed worthy to approach to, and dwell in thy heart all the days of my life, where I may at the same time know thy will, and be enabled to perform it.

LESSON VI.

For this purpose it was, that thy side was pierced, that an opening might be made for us. It was for this end, that thy Heart was wounded, that we might dwell in it and in thee, and rest securely from exterior troubles. It was moreover wounded, that through the visible wounds we might contemplate the invisible wound of love. How could there be here more ardour shewn, than that he should permit not only his body, but even his heart to be wounded with the lance. The wound of the flesh therefore discovers the wound of the spirit. Who does not love that heart which is thus so wounded? Who does not make a return of love to him, who is thus so loving? Who does not embrace him, who is so pure? Let us therefore, who still remain in the body, embrace and return love for love to him, who was wounded for our sakes: whose hands, feet, side, and heart, have been perforated by impious villains: let us stop till he vouchsafes to wound ours, as yet hard and impenitent hearts, with the dart, and bind them up with the bandages of his love.

LESSON VIII.

But how ought we to remain in his love? He continues and says: If you keep my command-

ments, you shall remain in my love: for as I have kept the commands of my Father, so I remain in his love. These works, my brethren, are the cause of the love of Christ: let each of you consider whether you should not love the Lord Jesus. What could he have done for us that he has not done? How could any love exceed the love wherewith he has loved us? Greater love he could not have for us, since he laid down his life for our sakes. The same blessed truth testifies, that no one can do more than lay down his life for his friends. To love Christ, then, my brethren, who hath so loved us, as to wash our sins in his blood, cannot be beneath us. My brethren, let not the same love, the same charity of Christ, prove to you bitter.

LESSON. IX.

The love of Christ is altogether delicious, wholly delightful: it does not torment, but please; it does not enervate, but strengthen its possessor. It holds all earthly things in contempt, and covets only what relates to heaven. He makes diligent inquiry into the will of Christ, and endeavours to fulfil it with his whole strength: and from the observance of his commands, he happily attains to the fruition of joys, and rejoices perfectly in him, after whose love he so ardently breathed in this valley of tears. Hence, he with good reason continues: "These things I have spoken to you, that my joy may remain in you, and that your joy may be complete:" as if he had said: therefore I command you and advise you to observe my precepts and to remain in my love, that my joy may remain in you, and that your joy may be full: that by reciprocal love thou wouldst bestow on me wherewith to rejoice, and that you may possess that joy, which the elect shall enjoy in retribution of their rewards. *Te Deum, etc.*

AT LAUDS.

Ant. Learn of me, who am meek and humble of heart, and you shall find rest for your souls.

Psalm. The Lord hath reigned, &c. *with the rest us on Sunday at Lauds.*

HYMN II.

Summi parentis filio.

Jesus, accept our humble praise,

God's co-eternal Son,

Blest Prince of Peace, who man didst [raise

To life that was undone.

What tenderness thy heart did move,

So many a pang to bear,

Victim of thy own boundless love,

May we its ardour share.

Thy innocence our ransom paid,

'Twas love that ope'd so wide,

Thy wounded heart, now all display'd

A guilty world to hide.

O Charity! may thy bright flame

Our earthly dross refine,

Wash'd in thy blood's all-cleansing [stream,

May we be, Jesus, thine.

Lodg'd in thy heart, O let us know

The sweets of love by this

Our hearts with grace shall overflow,

The pledge of future bliss.



APPENDIX.

ON DEVOTION TO THE SACRED HEART OF JESUS:

WITH

Prayers for the Exercise of that Devotion;

AND

The INDULT of his Holiness P. PIUS VII.
in Favour of it.

By the R. R. J. M. Bp. of Castab. V. A. M. D.

TO THE FAITHFUL OF THE MIDLAND DISTRICT.

Dearly beloved Brethren and Children in
Jesus Christ,

AS it is our first and indispensable duty to keep God's commandments; *if thou wilt enter into life, says Christ, keep the commandments**; so it ought to be our primary and chief devotion, to worship God by the exercises of faith, hope, and charity. Still it has been the general practice of the saints and other

• Matt. xix. 17.

eminent servants of God, to unite with the exercise of these divine virtues as a means of nourishing and increasing them, certain particular devotions, accordingly as they have been inspired by the Holy Ghost, or prompted by their own reflections. Some of these holy personages have devoted themselves to the special service of that most pure and holy of creatures, by means of whom our Redeemer, Jesus Christ, was given to us; others have dedicated their lives to the perpetual adoration of this incarnate God, in the adorable sacrament of the altar; others have consecrated themselves to the particular worship of the precious wounds, or the venerable countenance, or the loving heart of the divine Jesus. The last mentioned devotion having for its ultimate object the infinite love which induced the Son of God to do and to suffer what he has done and suffered for us, namely, to give himself to be our *companion* in his *incarnation*, our *food* in his divine

sacrament, and our *bleeding victim* in his bitter passion, has been particularly cherished and practised by the saints and other distinguished servants of God in these latter ages, in which *iniquity hath abounded and the charity of many hath grown cold* *. Hence also it has been more plentifully enriched with the spiritual treasures of the Church.

If we would trace the devotion to the *sacred Heart of Jesus* to its true source, it may be said to have issued, together with the last drop of his blood, from the wound inflicted on it by the soldier's spear, at the moment of his death on the cross: for such is the doctrine of the saints who have treated of this matter. The inflamed St. Augustin says: "The lance has opened the side of Jesus to me; I have entered into it, and there I have dwelt as in a secure refuge †." The devout St. Bernard enlarges on this sentiment, as follows: "The side of our Lord was opened

* Matt. xxiv. 12. † *Manuale*, c. 23.

“ that we might be enabled to en-
“ ter into it:—Yes, for this reason,
“ O blessed Jesus, was thy heart
“ wounded, that, being free from
“ all exterior disturbances, we may
“ repose in it. O how good and
“ how sweet is it to make our abode
“ in this heart! O most amiable
“ Jesus, how rich a treasure, how
“ inestimable a pearl, is thy sacred
“ heart! I will chearfully give up
“ all that I have in order to possess
“ it. It is in this temple and
“ sanctuary, and before this ark of
“ the testament, that I will adore
“ and bless the name of the Lord,
“ saying with the prophet: *Thy*
“ *servant hath found his heart, to*
“ *pray this prayer to thee* *; and I
“ have found the heart of Jesus,
“ my king, my brother, and my
“ friend; and, having found this
“ heart, what can I do but adore
“ it!—Draw me entirely into
“ this sacred heart, that I may
“ dwell in it all the days of my
“ life.—O thou most beautiful

* 2 Kings vii. 37.

“ of the children of men, thy side
“ was opened for no other end but
“ to give us an entrance to thy
“ heart; and this heart itself was
“ not opened but to afford us a
“ dwelling free from all things that
“ can disturb our repose. This
“ adorable heart was pierced that,
“ through its visible wound, we
“ might see and understand the
“ invisible wound which his love
“ of us had inflicted on it. O,
“ how could Jesus testify his love
“ of us more strongly than by re-
“ solving, that not only his body
“ but also his very heart should be
“ pierced for us! Who then can
“ help loving a heart thus wound-
“ ed! Who can be insensible to
“ so much love*!” The same doc-
trine is taught by the Angelic
Doctor, St. Thomas, where he
says: “ Christ poured forth the
“ blood of his side and heart to
“ warm and vivify his disciples and
“ others who are weak and tempt-
“ ed in their faith, and therefore:

• *Tract. de Passion.*

“ cold, and, as it were, dead *.”
 His Seraphical contemporary, St. Bonaventure, inflamed with the same devout idea, thus exclaims :
 “ O amiable wounds, through which
 “ I have entered and penetrated to
 “ the very entrails of the charity
 “ of Jesus Christ !—Henceforward
 “ I will never be separated from
 “ him, because *it is good to be with*
 “ *him*, and in him *I will make*
 “ *three tabernacles*, one in his
 “ hands, one in his feet, and ano-
 “ ther, which I will never quit, in
 “ his sacred side : there I will speak
 “ to his heart, and obtain from it
 “ whatever I stand in need of. Thus
 “ I shall tread in the steps of his
 “ beloved Mother, whose soul was
 “ pierced through with the sword
 “ of her blessed Son’s passion †.”
 How many passages in the enlight-
 ened writings of that great master
 of a spiritual life, St. Francis of Sales,
 are embalmed with his devotion to
 the Sacred Heart ! In one of these
 he cries out : “ O love, O sovereign

* Opusc. 58.

† Stim. Amor.

“love of the Heart of Jesus! what
“heart can bless and praise thee as
“thou deservest to be blessed and
“praised!” In another passage he
invites pious souls to the practice of
this devotion, saying: “How good
“and bountiful is the Lord Jesus!
“How perfect and amiable is his
“heart! Let this amiable heart
“ever live in our hearts.”

It would swell this treatise to
a disproportionate size were I to
quote the several testimonies and
sentiments of St. Peter Damian, St.
Gertrude, St. Mechtildes, St. Ca-
tharine of Sienna, the devout Blo-
sius, and other saints and pious
writers in behalf of this devotion;
still less can we here enumerate the
States and Dioceses in the four
parts of the world in which it has
been sanctioned and propagated by
due ecclesiastical authority, and by
that of the Holy See in particular,
which has issued many thousands
of Decrees to this effect *.

* The Decretum POLONA, issued un-
der Clement XIII. in 1785, testifies as

From what has been here said and quoted, it will be gathered, that

follows: "Cultura CORDIS JESU jam
 " hodie esse per omnes fere Catholici or-
 " bis partes, faventibus eorum episcopis,
 " propagatum; sæpe etiam à Sede Apos-
 " tolicâ donatum millenis Indulgentiarum
 " Brevibus."

N. B. The following censures of Pope Pius VI. in his condemnation of the Synod of Pistoja, (which condemnation is received, as a rule of faith, by the whole Church), on certain propositions of that Synod, deserve to be here cited in confirmation of the devotion in question, and as explaining its nature.

LXI. "Propositio quæ asserit, *adorare*
 " *directe Humanitatem Christi, magis vero*
 " *aliquam ejus partem, fore semper honorem*
 " *divinum dare creaturæ*:—Quatenus per
 " hoc verbum *directe* intendat reprobare
 " adorationis cultum, quem Fideles diri-
 " gunt ad Humanitatem Christi, perinde ac
 " si talis adoratio, quâ Humanitas, ipsaque
 " caro vivificâ Christi adoratur, non qui-
 " dem propter se, et tanquam nuda caro
 " sed prout unita Divinitati, foret *honor*
 " *divinus impertitus creaturæ*, et non potius
 " *una eademque adoratio, qua Verbum In-*
 " *carnatum cum propriâ ipsius carne ado-*
 " *ratur*:—*Falsa, captiosa, pio ac debito*
 " *cultui Humanitati Christi à Fidelibus*

the object of this devotion is not the mere carnal heart of our Blessed Saviour, but the same, as it constitutes a most noble and essential part of his humanity ; as it is the pecu-

“ præstito ac præstando, detrahens, et injuriosa.”

LXII. *“ Doctrina, quæ devotionem erga Sacratissimum COR JESU rejecit inter devotiones, quas notat velut novas, erroneas, aut saltem periculosas:—Intellecta de hac devotione qualis est ab Apostolicâ Sede probata:—Falsa, temeraria, pernicioſa, plurimum aurium offensiva, in Apostolicam Sedem injuriosa.”*

LXIII. *“ Item in eo quod cultores CORDIS JESU hoc etiam nomine arguit, quod non advertant Sanctissimam Carnem Christi, aut ejus partem aliquam, aut etiam Humanitatem totam cum separatione aut præcisione à Divinitate adorari non posse cultu latriæ: — Quasi Fideles COR JESU adorarent cum separatione vel præcisione à Divinitate, cum illud adorant, ut est COR JESU, cor nempe Personæ Verbi, cui inseparabiliter unitum. est, ad eum, modum quo exsanguè Corpus Christi in triduo mortis sine separatione aut præcisione à Divinitate adorabile fuit in sepulchro:—Captiosa, in Fideles CORDIS CHRISTI cultores injuriosa.”*

liar seat of his immense charity; and as it is hypostatically united with the Divinity itself. In fact, it is the incomprehensible, infinite love of this incarnate God for us poor mortals, which made him *obedient unto death, even the death of the cross*, and which still detains him our willing captive and victim in the adorable sacrifice of the altar, that is the principal object of this devotion*; as, indeed, its ultimate end is to inflame our hearts with a reciprocal love for this most amiable and loving Redeemer, conformably with the first injunction of his great commandment of love, *Thou shalt love the Lord thy God with all thy heart*†; and in compliance with the earnest desire which he testifies, where he says: *I am come to cast*

* “Cultus Sacri Cordis non consistit in
 “corde ipso nudo et solitarie sumpto sed in
 “corde Jesu humanitati sacro-sanctæ, sive
 “divino corpori unito, et consequenter rem
 “unam cum anima et divina persona consti-
 “tuente.” Bened. XIV. De Canoniz. c.
 Sanct. L. iv. 81.

† Matt. xxiii. 37.

*fire on the earth ; and what do I desire but that it be enkindled *!*

This devotion to the Sacred Heart of Jesus may be practised either singly and in private, or in a sodality or assembly, held for this purpose. All that is required on the part of the Faithful of the Midland District, who wish to avail themselves of the first of the following grants of his Holiness, made in their favour, is that, having confessed their sins with true contrition, and received the blessed Eucharist, they visit some public chapel or private oratory, where a representation of the *Most Holy Heart of Jesus* is exhibited, some time between the first vespers or afternoon before *the Festival of the Sacred Heart* †, and the sun-setting of the

* Luke xii. 49.

† The Festival of *The Sacred Heart of Jesus* was instituted in consequence of a revelation of our Blessed Saviour to a holy religious of the order of The Visitation, by name Mary Margaret Alacoque, about the middle of the seventeenth century. This revelation resembled, in most of its circum-

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festival itself, or of the Sunday following that festival; and, in like manner, on the afternoon preceding the first Friday or Sunday of every month, and the sun-setting of the day itself, at the discretion of their authorized pastor, and there shall pray for peace and concord among Christian Princes, the extirpation of heresies, and the other pious intentions of his Holiness. In return, such persons will, on each of the above-mentioned occasions, gain a Plenary Indulgence, which is applicable, by way of suffrage, to the souls of the faithful departed. The second grant of his Holiness to the faithful of the said district, is that of an Indulgence of one hundred days, in like manner applicable, by way of suffrage, to the faithful departed, once every day, to each of

stances, that made to the blessed Juliana, a religious of the thirteenth century, which revelation occasioned the institution of the Festival of *Corpus Christi*. The process for the canonization of the blessed Mary Margaret is nearly brought to a conclusion.

them who shall devoutly visit the aforesaid representation, and shall then pray for the above mentioned ends.

Nevertheless, as social worship is, generally speaking, preferable, on many accounts, to private worship, we cannot but approve of such associations in honour of THE SACRED HEART, as the several Pastors of the Midland District shall find it practicable and expedient to form in their respective congregations. We are far, however, from wishing that the exercises of this devotion should interfere with the regular service of the Church, or the sermons, lectures, or catechetical instructions, so necessary for the faithful in general, or with the prayers, examination of conscience and other pious practices now in use; neither would we have these late Indulgences to supersede or to interfere with the eight general Indulgences granted to the Catholics of England in the course of the year. In short, we do not think it

generally adviseable, to form whole congregations into Societies of the Sacred Heart, but rather to confine the latter to certain pious and edifying persons of each flock, whom their Pastors shall judge most likely to improve in their love and fidelity to our most amiable and loving Saviour, by the practice of this devotion ; and we hereby leave it to the discretion of each established Pastor, to appoint the Fridays or the Sundays above-mentioned for gaining the specified Indulgences by the faithful of their respective congregations.—It follows from what has been said, that when families or individuals live at a distance from the chapel or other place where the sodality is accustomed to meet, or are otherwise prevented from attending it, they may gain the above-mentioned Indulgences, by placing a representation of the Sacred Heart in their own private oratories, and there performing their devotions in the manner that has been described.

We here subjoin a collection of pious prayers and exercises of devotion to the SACRED HEART OF JESUS, adapted both to public socialities and private devotion, many of which are borrowed from other approved works.

✠ JOHN BP. OF CASTABALA,
V. A. M. D.

An Act of Consecration to the Sacred Heart of Jesus.

O MY most amiable and loving God, who callest upon me to give thee my heart *, and commandest me to love thee with my whole heart †, I most earnestly desire to perform this duty ; for what have I in heaven ; and besides thee, what do I desire upon earth ? For thee my flesh and my heart have fainted away : thou the God of my heart, and the God that art my portion for ever ‡. Thou art the source of all perfection and all being, whom the angels

* Prov. xxiii. 26.

† Ps. lxxii. 24.

‡ Matt. xxii. 27.

delight to behold *. Thou hast thought of me in thy love and bounty from all eternity, and hast bestowed upon me in time this excellent being, *a little inferior to the angels* †, that I possess, and thou dost support me every instant of my existence, to prevent my falling back into my original nothingness. When I was lost in sin, and had become the destined victim of hell's unquenchable flames, thou, the co-equal Son of the Eternal Father, *according to the riches of thy grace* ‡, and thy superabundant love for me, didst offer thyself an atoning victim to the justice of thy Father, taking upon thee my imperfect nature, in order to suffer in my stead. And, O my loving Redeemer, what dreadful ignominies and torments hast thou not suffered for this purpose? What deadly anguish oppressed thee in the Garden of Gethsemani! What unparalleled insults and torments didst thou endure

* 1 Pet. i. 12.

† Ephes. i. 7.

‡ Ps. viii. 6.

from the Jews and Pagan soldiers !
 What more than mortal pangs convulsed thy body and soul, whilst thou pouredst out thy precious blood on the cross, derided by thy enemies, and forsaken by thy heavenly Father ! O thou, my too loving and bountiful Saviour, is it possible that this excess of thy love for me should not engage me to love thee in return ! No, sweet Jesus, I will and do *love thee, because thou hast loved me first**. I will and do love thee, as thou commandest me, *with my whole heart, with my whole soul, and with my whole mind†*. Trusting in thy all-powerful grace, I resolve, with thy Apostle, that henceforth *neither tribulation, nor distress; nor famine, nor nakedness, nor danger, nor persecution, nor the sword, shall be able to separate me from the love of God, which is in Christ Jesus our Lord‡*. But, in order that I may thus love thee, divest me, O my divine Master, of

* 1 John iv. 19.

† Rom. viii. 35.

‡ Matt. xxii. 37.

the inordinate love which I bear to myself: Enable me to *take up thy sweet yoke, and to learn of thee to be meek and humble of heart**. Penetrate my heart with a deep sense of its own misery and sinfulness, that *in humility I may esteem others better than myself*† — O thou meek and humble heart of my Jesus! O thou most amiable heart, ever glowing with love for me, frame my heart to resemble thine. Teach me to know myself, by a deep conviction of my own unworthiness; teach me to know thee, by an ardent love of thee, that henceforward thou mayest be the moving principle of my heart, in all that I shall think, and say, and do, during the remainder of this mortal life, till it comes to be absorbed in the abyss of pure love for all eternity. *Amen.*

V. *Thy loving heart, O Jesus, I adore:*

R. *With love my heart inflame still more and more.*

* Matt. xi. 29.

† Phil. ii. 3.

*An Act of Atonement to the Sacred
Heart of Jesus.*

O ADORABLE JESUS! how insensible are the hearts of men, how insensible is my heart in particular, of the infinite love of us, with which thy sacred heart is inflamed! The blessed spirits celebrated the mysteries of thy incarnation and birth; they ministered to thee in the agony that preceded thy passion, and at thy resurrection from the dead; they surround our altars, to adore thy real presence upon them; yet how little impression do these mysteries make upon our frozen hearts, for the love of whom they have all been wrought! How feeble is our faith in them! how tepid is our gratitude for them! how little love or respect do we prove to thee in the most holy Sacrament of the Altar, in which, nevertheless, thou art as truly present as thou wert upon the cross on Mount Calvary, and as thou wilt be in the clouds of heaven.

at the last day, when thou wilt pronounce our everlasting doom ! But we are not only insensible, we are perfidious and rebellious. How grievously do we transgress thy holy commands by wilful sin ! how unconcernedly do we *drink down iniquity like water* * ! How frequently have I myself, like the traitor Judas, betrayed thee into the hands of thy enemies and my own for some unlawful gratification ! how have I even *trodden under foot the Son of God, and esteemed the blood of the testament unclean, by which I was sanctified* †, by abusing the institutions of his mercy, for conveying the merits of his precious sufferings to my soul ! O the base return of my unfeeling heart, to the unparalleled mercy and love of the most tender and generous heart of my Saviour ! Would to God that I were able, with never-ceasing tears, and the last drop of my blood, to atone for

* Job xv. 16.

† Heb. x. 29.

so much guilt and ingratitude ! But, since no created being can make due satisfaction to the offended majesty of God, I here offer him the divine ardours of the heart of his Son Jesus Christ, to satisfy for the ingratitude of mine; and I present to him the blood that flowed from his wounded heart, at his last gasp on the cross, in satisfaction for all my own sins, and those of my fellow-creatures; earnestly beseeching thee, my God, rather to take me out of the world at the present moment, than let me live to offend thee grievously any more. *Amen.*

V. Thy loving heart, O Jesus, I adore;

R. With love my heart inflame still more and more.

Devout Salutations to the sacred Humanity of Jesus Christ.

ETERNAL Son of the living God, who, in the excess of thy mercy and love, didst take upon thee our human nature, to suffer in it the

punishment due to my sins, what grateful homage and love do I not owe to this sacred humanity, sacrificed wholly and in each part for my salvation!—I salute thee then, O precious body of Christ, suffering cold and want at thy birth—hunger and fatigue during thy life—and a bloody scourging, which rendered thee *like a leper, and as one struck by God**, before thy death.

R. *I salute and adore thee, thou dear suffering body of my Lord and Redeemer Jesus Christ.*

Prostrate before you, I salute and adore you, O sacred feet of my Redeemer, so often wearied, during his mortal course, in *seeking the lost sheep of the house of Israel†*, and at length transfixed with torturing nails to the wood of the cross.

R. *I salute and adore you, O bleeding feet of my Saviour Jesus Christ.*

* Isa. liii. 4. † Matt. xv. 24.

I salute and adore you, omnipotent hands of my gracious Master, which healed the sick, and wrought other miracles for his people, and, in return, were nailed by them to the instrument of his torture, in order to exhaust his life by lengthened sufferings.

R. I salute and adore you, O bountiful hands of my Saviour Jesus Christ, bleeding on the cross.

I salute and adore you, O venerable head and countenance of the Word Incarnate, on which *the angels look with awe*, but which by thy sinful creatures were buffeted, and blindfolded, and spit upon, and crowned with thorns.

R. I salute and adore thee, O divine countenance of my awful Judge, and I beseech thee, that, instead of thy terrible frown, I may meet with thy gracious smile, when thou shalt unveil thyself to me.

I salute and adore thee, O sacred spirit of the divine Jesus, which,

from the moment of his conception foresaw and accepted of all the ignominies and pains he successively endured; oppressed with sorrow even unto death, in the Garden of Gethsemani, and left by the Eternal Father to the extremity of interior and exterior torment, till their violence exhausted and took away his breath.

R. *I salute and adore thee, O most afflicted spirit of my willing victim Jesus Christ, and beg of thee that I may henceforward love him with all my soul and all my mind.*

I salute and adore thee, O glowing heart of my best friend Jesus Christ, that wert laid open at his death, to give me, with the last drop of his life's blood, the final proof of his boundless love of me.

R. *I salute and adore thee, O precious heart of Jesus, that loved me unto death: grant that I may love thee with all my heart now and for ever more. Amen.*

*The short LITANY of the SACRED
HEART.*

LORD, have mercy on us.

R. *Lord have mercy on us.*

Christ, have mercy on us.

R. *Christ, have mercy on us.*

Lord, have mercy on us.

R. *Lord, have mercy on us.*

Christ, hear us. R. *Christ, graciously hear us.*

O God, the Father of our Lord Jesus Christ, *Have mercy on us.*

O God the Son, the Redeemer of mankind, *Have mercy on us.*

O God the Holy Ghost, the Comforter of the just, *Have mercy on us.*

O Sacred Trinity, three Persons in one God, *Have mercy on us.*

Sacred Heart of Jesus, R. *Grant us grace to love thee.*

Sacred Heart of Jesus, hypostatically united with the Eternal Word, *Grant us grace to love thee.*

Sacred Heart of Jesus, furnace of divine love, *Grant us grace to love thee.*

Sacred Heart of Jesus, mirror of
 meekness and humility,
 Sacred Heart of Jesus, source of true contrition,
 Sacred Heart of Jesus, the treasury of all graces,
 Sacred Heart of Jesus, *sorrowful in the Garden unto death*,
 Sacred Heart of Jesus, fainting under his bloody sweat,
 Sacred Heart of Jesus, *saturated with affronts* *,
 Sacred Heart of Jesus, *obedient unto the death of the cross* †,
 Sacred Heart of Jesus, pierced with the soldier's spear,
 Sacred Heart of Jesus, the refuge of sinners,
 Sacred Heart of Jesus, the consolation of the afflicted,
 Sacred Heart of Jesus, the hope of the dying,
 Sacred Heart of Jesus, the joy of the elect,
 From insensibility of thy infinite love for us, *Deliver us, O Heart of Jesus.*

Grant us grace to love thee.

* Lament. iii. 30.

† Philip. ii. 8.

From the ingratitude of wilfully offending thee, *Deliver us, O Heart of Jesus.*

From the misery of being separated from thee in time and eternity, *Deliver us, O Heart of Jesus.*

V. O Jesus, meek and humble of heart.

R. O Jesus, make our hearts like unto thy heart.

Let us pray.

O JESUS CHRIST, who, from the full treasury of thy sacred Heart, didst draw the inestimable graces which thou dispensest to thy faithful lovers, grant that, mortifying our pride and self-love, we may become true imitators of thy meekness and humility, and becoming every day more sensible of thy excessive love, in making thyself our companion in thy Incarnation, our victim in thy Passion and Death, and our food in thy Real Presence on our altars, we may

henceforward return thee, to the best of our power, love for love during this our present state, and be immersed hereafter in the abyss of thy divine love, who with the Father and the Holy Ghost livest and reignest one God, world without end. *Amen.*

A Prayer proper for gaining the Indulgences granted by his Holiness.

O MOST just and merciful God, my Father, my Redeemer, my Sanctifier, my God, and my All! when I reflect on my insensibility of thy numberless and incomprehensible benefits towards me, the tepidity of my services to thee, my daily transgressions against thee and more especially on the great sins of my past life, and on the imperfection of my contrition and penance for them, I am seized with grief and terror, and wish with thy prophet, for *water to my head, and a fountain of tears to my eyes, that*

day and night I may bewail my guilt and misery. Hence also I cry out to thee with another of thy prophets:—Have mercy on me, O God, according to thy great mercy.—R. And according to the multitude of thy tender mercies, blot out my sins—Wash me yet more from my iniquity, and cleanse me from my sin.—R. For I know my iniquity, and my sin is always before me.—To thee only have I sinned, and have done evil before thee†. Nevertheless, assured as I am, O Lord, that thy mercies are above all thy works‡, and that thou, my loving Saviour, didst suffer the torments of the cross, and give thy heart's blood to make an atonement for me, I cast myself with an humble hope at thy crucified feet, and beseech thee to apply this sovereign atonement to my poor soul. O sprinkle me with this hyssop, that distils from thy precious wounds, and I shall be cleansed; wash me*

* Jerem. ix. † Ps. l. ‡ Ibid. xl.

with thy atoning blood, *and I shall be made whiter than snow**. Yes, my most merciful Lord and Saviour, trusting, as I do, in the multitude of thy mercies, and the infinite merits of thy sufferings and death for me, as likewise in the prayers of the Blessed Virgin and all the saints, and in the virtue of the heavenly keys thou hast bestowed on thy Vicar on earth, I hope not only for the pardon of my sins, but also for the remission of the temporal punishments due to them; and therefore, in compliance with the directions of this thy Vicar, I pray to thee most earnestly for the accomplishment of all his pious intentions, and more especially for the establishment of peace and concord among Christian princes and states, and for the extirpation of all heresies, schisms, infidelity, and wickedness throughout the world.—Grant all this, O Lord God, for thy mercy's sake, and

* Ps. l.

through the sacred wounds and the pierced heart of thy beloved Son Jesus Christ, who with thee and the Holy Ghost lives and reigns one God, world without end. *Amen.*

*Our Father, &c. Hail Mary, &c.
I believe in God, &c.*

*A Condolence with the Sacred Heart
of the Blessed Virgin.*

O VIRGIN MOTHER of my divine Redeemer Jesus Christ, how soon was the joy that filled thy heart at his birth, allayed by the prophecy of holy Simeon, announcing to thee, at thy purification, that *He was set up for a sign, that should be contradicted, and that a sword should transfix thy own soul* *! Accordingly thou didst soon witness the cruel jealousy of King Herod, who endeavoured to cut him off at his birth, the blind fury of the people, who took up stones, and led him to a precipice in order to destroy him, and the unwearied

• Luke xi. 34.

malice of the Scribes and Pharisees, who sought for pretexts to ruin his character, and put him to an ignominious death; all which attempts wounded thy tender heart with a grief proportionable to the fervour of thy love of him, who was, at the same time, thy Son and thy God. But when, at length, in his merciful counsels for my salvation, he permitted a mortal anguish to overwhelm his soul, and his enemies to seize upon his divine person; when he was bound and buffeted, and blasphemed and spit upon; when he was torn with scourges and crowned with thorns, and sentenced to an ignominious death; when thy eyes beheld him fainting under the load of his cross, and hanging upon it for three hours supported by nails, that transfixed his hands and feet, while the precious blood derived from thy pure body, streamed down from his several wounds; when thy ears heard his meek voice commending thee to his beloved disciple, and likewise

his unrelenting enemies to the mercy of his heavenly Father, till the extremity of their torments took away his breath, O blessed Virgin Mother, how severe were thy pangs! how sharp was the sword that wounded thy material heart! Surely no sorrow of the afflicted was like unto thy sorrow! surely no sufferings of the martyrs in their bodies were equal to the sufferings thou didst endure in thy holy soul. I condole with thee, thou most innocent, and yet most afflicted of human beings, and I bewail my sins, which have caused thy divine Son's sufferings and thy own sorrows. O, by all thy love of him, and compassion for me, I beseech thee to obtain of him, that I may never more deliberately offend him, but rather that I may love him more and more every day of my mortal life, till I come to the clear sight and possession of him, in company with thee and the other blessed inhabitants of the kingdom of divine love. *Amen.*

V. Great Queen of Sorrows, grant that we—may tread thy steps, and let it be—our sorrow, not to grieve like thee.

R. O may the wounds of thy dear Son—our contrite hearts possess alone,—and all terrene affections drown.

A Prayer for a happy Death.

O ALMIGHTY and eternal God, the Creator of us and of all things, who didst create our bodies of the dust of the earth, and, when we had sinned against thee, in our first father, didst sentence them to return to dust again, behold I here submit myself to this awful sentence, as the just punishment of my sins, and as the only means of coming to thee, my last end and my supreme happiness. But, O, my most merciful Lord and God, I beseech thee, through the passion and death of my Redeemer Jesus Christ, that, at whatever hour thou art pleased to summon me out of this world to

the bar of thy justice in the next, I may be found watching with the lamp of faith, hope, and charity burning in my hand, so as not to be shut out from the banquet of eternal happiness, but be admitted to the sight and enjoyment of thee in thy heavenly kingdom.

O JESUS, my most loving Saviour, who didst hang three hours on the cross to purchase mercy, grace, and salvation for my poor soul, I entreat thee, by thy precious wounds, and especially by that of thy adorable heart, which yielded the last drop of its sacred blood for me, that thou wouldst have mercy upon me at the hour of my death,

R. Sacred Heart of Jesus, have mercy upon me at that my last hour.

At that all-important hour, when my sentence for eternity is about to be pronounced, and my infernal enemies will redouble their efforts to get possession of my poor soul,

U

R. Sacred Heart of Jesus, have mercy upon me at that my last hour.

When my body, subdued by disease, and bedewed with a cold sweat, will be wearily motionless, and my mind, distracted with pain and anxiety, will be incapable of fixed attention or fervent prayer,

R. Sacred Heart of Jesus, have mercy upon me at that my last hour.

When I shall breathe forth my soul, and it shall behold thee on the throne of thy Majesty surrounded by millions of blessed spirits,

R. Sacred Heart of Jesus, have mercy upon me at that my last hour.

Let us pray for the Faithful departed.

Out of the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities: Lord who shall stand it?

For with thee there is merciful forgiveness: and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word.
My soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord, and let perpetual light shine upon them.

Let us pray.

O God, the giver of pardon, and lover of the salvation of men, we beseech thy clemency in behalf of our parents, relations, friends, and benefactors, who have departed this life, that, the Blessed Virgin Mary and all the saints interceding for them, they may come to the fellow-

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ship of eternal life, through Christ our Lord.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins, that, through pious supplications they may obtain the pardon which they have always desired, through Jesus Christ our Lord. *Amen.*

*V. Thy loving Heart, O Jesus,
I adore:*

*R. With love my heart inflame
still more and more.*

N. B. The festival of the *Sacred Heart of Jesus* is kept on the Friday, immediately following the Octave of Corpus Christi.



Sanctissimo Domino nostro Pio
P. P. VII.

BEATISSIME PATER,

JOANNES MILNER, Dei et Apostolicæ Sedis gratiâ, Episcopus Castabalæ, Vicarius Apostolicus in Angliâ, ad Sanctitatis vestræ pedes pro-volutus, humiliter supplicat, ut, ad augendum in dies Amabilissimi Cordis Jesu Christi Domini nostri cultum, omnibus et singulis utriusque sexus Christi fidelibus, qui in locis suæ spiritualis jurisdictionis, in Feriâ Sextâ post Octavum Sanctissimi Corporis Christi, vel, loco ejusdem Feriæ, in unâ aliâ per annum die ab Oratore designandâ, nec non in primâ Sextâ Feriâ cujusque Mensis, vel, loco istiusmodi Feriarum, in unâ ex diebus Dominicis cujusque mensis, per Oratorem pariter assignandâ, vere pœnitentes et confessi ac sacrâ communione refecti, devote visitaverint, à primis vesperis usque ad occasum solis dierum hujusmodi, Imaginem Sanctissimi Cordis Jesu, vel expositam, vel quando expo-

sita fuerit, in Ecclesiâ aut Sacello publico, sive Oratorio quocunque, etiam collocato intra septa cujuslibet Monasterii, Seminarii, vel alterius loci pii, et ibi pro Christianorum Principum concordia, hæresum extirpatione, ac juxta mentem Sanctitatis vestræ, preces effuderint, quâ die prædictarum id egerint *Plenariam Indulgentiam*, applicabilem etiam, per modum suffragii, animabus fidelium defunctorum: iis vero, qui indicatam Imaginem devote visitaverint, ibique, ut supra, oraverint, centum dierum Indulgentiam in singulos anni dies semel in die ab unoquoque lucranda, pariterque, per modum suffragii, applicanda, benigne concedere dignetur: quam gratiam, &c.

Ex Audientiâ Sapientissimi, die
27 Junii, 1814.

SANCTISSIMUS benigne annuit pro gratiâ juxta petita, in formâ tamen Ecclesiæ constitutâ, ad quindennium

P. F. CARD. GALLEFI.

FINIS.

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